

# The London Quarterly and Holborn Review

RELIGION, THEOLOGY, PHILOSOPHY, LITERATURE,  
HISTORY and SOCIOLOGY.

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# THE LONDON QUARTERLY AND HOLBORN REVIEW

APRIL, 1937

## PROFESSOR BARTH v. THE OXFORD GROUP

**C**HRISTENDOM is ceasing to be Christendom. Everywhere Christianity is face to face with a new paganism—consciously and flauntingly pagan. The Oxford Group is recalling men and women by hundreds and thousands all over the world to a living belief in God and Christ. Considering the world situation, it is really pitiable that a man who has won for himself so wide an influence as Professor Barth should imagine it his duty to use that influence against such a movement—even though some of its methods seem to him to be open to criticism, and its leaders do not all stand securely poised on 'the razor edge of orthodoxy', as orthodoxy is interpreted by Professor Barth.

In his article in the January number of this Review the Professor actually goes so far as to say that one must make 'a definite choice' between 'it (the Group Movement) and the Christian Church'. An affirmation involving so gross a misconception of the facts demands an answer—but only because it is made by a person of Barth's reputation.

What is the Christian Church? Assuredly, whatever else it is, it is a fellowship of Christians wherein the Holy Spirit is manifestly at work. Now wherever the Oxford Group is active, men and women are breaking the chains of drink and vice, are being turned from agnosticism to belief, from ego-centredness to surrender to God, from the pursuit of selfish and material aims to devotion to the ideals taught by Christ. Individuals who have come into this fellowship are everywhere becoming *foci*—in family life, in business, and even in politics—from which is spreading a new spirit of harmony, co-operation and mutual understanding. The obvious explanation of this phenomenon is that the Group

is an exceptionally vitalized element *within* that larger fellowship, wherein the Holy Spirit is manifestly at work, which is named the Church. There is an alternative explanation; it may be said of the Group, 'By Beelzebub it casts out devils'. Such an explanation can certainly boast that it rests on ancient precedent.

There is a further objection to Barth's antithesis, *either* the Group *or* the Church. It is muddle-headed; the things contrasted are not of the same kind. For Barth is not speaking of the One Invisible Church (the membership of which is known to God alone) but of the visible Church on earth. This visible Church exists, not as one organization, but as many. The Group, though one, is not an organization at all in the sense in which any particular denomination of Christians is such.

Barth writes: 'Amongst these unavoidable responsibilities (of a Christian) is the question of the worship of the Christian Church; that it may be performed in due order to the honour of God and the freedom and purity of the faith. What else should concern me beyond this as a member of the Church?' Unfortunately, whether as regards the performance of 'worship in due order to the honour of God' or 'purity of the faith', what actually exists to-day is a number of different (and often hostile) organizations, each claiming, and having some grounds for claiming, the name of Church. In such a situation, the Oxford Group is especially careful to avoid becoming another such organization. Actually, it includes members of all the main branches or denominations of the Christian Church; and to these it says: 'So far as public worship is concerned, continue to worship in accordance with the practice of the Church in which you were brought up, unless you see grave reasons for joining some other.' Similarly, in regard to 'purity of the faith', the Group says: 'For your theology go to the theologians of the Churches.' If the Group were to propound its own theology, it would inevitably become one more of the numerous denominations of Christendom.

That is not its aim. Dr. Frank Buchman once defined that aim to me by saying that it should be the object of the Group to render itself unnecessary by having been God's instrument for the revivification of the existing Churches.

What the Group is concerned to emphasize is that the first condition of being a Christian is recognition of one's own sinfulness and complete surrender of the self to God; and it maintains that the majority of professing Christians grievously deceive themselves in regard to the extent both of their self-knowledge and of their self-surrender. The Church has failed to convert the world largely because its energies have been directed to controversies about doctrine or forms of worship, instead of being directed towards making effective for the individual the power of God to remedy the basic infirmities of human nature.

Professor Barth seems strangely to regard lack of concern for the actual failure of the Church as a form of trusting in God. 'If I do not trust Him, then I may make it my concern that of every thousand Europeans nine hundred no longer attend the Church, that politicians and the Press are not "interested" in the message of the Church, that people ignore it etc.' Precisely because the Oxford Group does trust God and believes in His power to change the hearts of men, it does not think that the lamentable facts summarized in the above quotation are in accord with the Divine Intention, but that they are due to something wrong in the way in which the 'message of the Church' has been delivered. The Group has discovered that certain new and unconventional methods succeed in 'interesting' some of the 'ninety and nine' who have hitherto been in the wilderness; and further (this is essential) that a substantial proportion of those who are 'interested' subsequently become converted. Converting pagans and bringing back 'lost sheep' is surely one of the primary functions of the Church on earth. A noted evangelist of the last century once said to a grave divine whose taste was offended by some of his proceedings: 'I had

rather save souls in my way than leave them unsaved in yours.'

Space does not permit me to attempt to reply one by one to all the items in Professor Barth's 'grouse' (if I may be permitted the expression) against the Group. Fortunately this is not necessary, since a considered reply has already been made by Professor Emil Brunner of Zurich, once a follower of Barth, in his book, *Die Kirche, die Gruppenbewegung und die Kirche Jesu Christi*. This has had a very large sale in German speaking countries and has lately been translated into English by Mr. David Cairns under the title, *The Church and the Oxford Group*, published by Messrs. Hodder & Stoughton at the modest price of 1s. 6d.

There is, however, one further point I would like to make: 'The men', writes Barth, 'who proclaim the message of the Church . . . at no moment and in no way, whatever their intention, can they draw attention to themselves. . . . In opposition to this the Group's method of working is essentially to draw first and foremost attention to themselves, by making the claim that in this way they are leading us to Christ.' I wonder whether Barth, when he wrote this, had forgotten the last four chapters of the Second Epistle to the Corinthians. The accounts of personal experience given on the platform at Group meetings are no more egotistical in purpose than those of the apostle. Individuals recount how they have found deliverance from moral and spiritual difficulties and failures in their own lives; but this is done, not in order to advertise the fact that they themselves are 'changed', but in the hope that persons in the audience who are baffled by similar problems may be led to seek the same deliverance by the Divine power. I should be the last to deny that an element of egoism may at times enter into such witness. But does the element of human egoism never enter into the efforts of the preacher or the professor to inculcate what he believes to be Divine truth? I have myself attempted to teach such truth as a preacher and as a professor; I have

stood on the platform at an Oxford Group meeting. I have not found the difficulty of withstanding the obtrusion of the ego either greater or less in any of these positions. An enthusiastic lady once rushed up to Spurgeon at the end of a sermon: 'Oh, Mr. Spurgeon, that was wonderful.' 'Yes, Madam,' he replied, 'so the devil whispered into my ear as I came down the steps of the pulpit.' The devil has occasionally insinuated into my own ear some similar remark, as I left a pulpit or finished off a chapter in a book. Has he never whispered so to Professor Barth?

B. H. STREETER.

## PASCAL AND KIERKEGAARD

PASCAL and Kierkegaard, the Frenchman and the Dane, the Catholic and the Protestant, the one admitted in youth to the most select circle of Parisian intelligentzia and the other a life-long rebel against the mediocrity of Copenhagen—are not these two ultimately of one spirit? The pessimism which burdens the pages of the one finds its counterpart in the inherited melancholy of the other; each flung down the gauntlet to a worldly Christianity, and each was claimed by death when at the height of his powers. Pascal died at thirty-nine, fortified by the rites of Holy Church, and Kierkegaard when but three years older, refusing to receive the Sacrament, lest by so doing he should seem to condone that crowning blasphemy, the State Church. Each devoted his all to the vindication of Christianity, though it remains an open question whether Christianity, as he understood it, did not serve rather to enhance than to relieve the suffering to which he was destined. These two men worshipped and served a *Deus absconditus* whose shadowy outline stood out against the background of human misery.

It would be easy to single out various points of resemblance in the two life-histories. Each was emphatically the son of his father, though Etienne Pascal had no such curse to transmit as Michael Kierkegaard. And Nature, lavish as she was in dispensing genius, was niggardly of health; there was in each a maladjustment of body and mind, an earthly vessel too frail to hold the heavenly treasure. Each had recourse to pseudonyms, though what was for Pascal open to criticism, a mere literary device, became for the other a rich wardrobe of disguise, by which he at once concealed himself from the public eye and drew its attention to his message. A minor incident in the literary development of each is of interest as pointing to a common trait of character. In 1658-59 Pascal published his researches on the cycloid,

being urged thereto by the Duc de Roannez, that he might convince the world that it was not because he had abandoned the scientific outlook that he had realized the necessity for going beyond it to faith. So in 1848, after a long period of wavering and indecision, Kierkegaard brought out the little work, *A Crisis in the Life of an Actress*, to show Denmark that his powers were still what they had always been, and that it was not any decay on their part which had induced him to turn to religion.

But nowhere do these two men come nearer to each other than in the innermost region of all. To each there came one supreme hour of illumination which set all life henceforth in a new and divine light. The moment at which the irruption took place can be fixed to the hour. 'Joy, joy, joy, tears of joy' was Pascal's experience, and Kierkegaard wrote: 'There is an indescribable joy which glows through us in just such inexplicable fashion as the exclamation of the apostle enters without any apparent occasion for it, Rejoice, and again I say to you, Rejoice.' And if his Pentecost came to Pascal in tongues of fire, the manifestation of the Spirit was to Kierkegaard as a cooling wind out of eternity.

But it would equally be possible to draw out a series of striking contrasts. As compared with that of Kierkegaard, Pascal's writing is objective; there is nothing in it of the projection of conflicting tendencies, of the 'expectoration', to use Kierkegaard's strange expression, of an over-charged self. What a contrast, too, in their relations to the sexual! The *Discourse on the Passions of Love* is cold and prosaic beside the *Diary of a Seducer*. Love is for the one an interesting study, but for the other it is a dæmonic force within his own breast. Each had his worldly period, but Pascal had not the 'errors, lusts, and excesses' to look back upon for which the other felt himself a penitent for life. In his spiritual development the one was a clear, limpid stream flowing steadily towards the sea, the other a raging mountain-torrent, now boiling around the rocks which hemmed its



path and now cascading down a precipice into some dark ravine into which the eye dared not follow it.

Such comparisons, interesting though they undoubtedly are, are yet of but slight value. Of more moment would be an attempt to show the divergent lines followed by essentially the same type of religion in two such clearly-marked personalities. The Christianity of each moved between two poles, the grandeur and misery of man on the one hand and the absolute holiness of God on the other. But the one came to this from years of scientific work and the other from humanist studies, which had been given a special bent by his subsequent theological training; furthermore, the fountain-head of the spiritual life on which they drew was in the one case Catholicism and in the other Protestantism.

The point from which these two thinkers began was the same, human nature as a paradox, a riddle, the solution of which was to be found only in the Christian revelation. But what for Pascal were two aspects of one and the same truth became for Kierkegaard rather two separate truths.

For what he calls the Religion of Immanence man is already in possession of the truth and only needs that it should be brought to clear consciousness, while for Christianity truth is something of which he is incapable except as he receives it from above. Man as an individual is a deathless child of God; as a social unit he is a veritable *massa perditionis*, compounded of base greeds and cowardly evasions. The social character of Catholicism made it impossible for Pascal to be an individualist; in his eyes, man of himself is a creature of conventions and fears, free only by the sovereign act of God in His irresistible grace.

Yet for neither of them was this conception of human nature derived from observation of the world; they ascribed to others what they had first found within themselves. What these say of human nature is the symbol of their



own unhappy fate as spirits in touch with the infinite and eternal, yet imprisoned within frail, hampering and dying bodies. They purchased the heavenly vision by years of earthly pain, and though it was not in Kierkegaard's power to rejoice in suffering as the Catholic Pascal was able to do, he did at least give thanks without ceasing that God had led him to Himself, albeit along so hard a road. And when he spoke of sin as the expression of God's will to keep man at an infinite distance from Himself, what was this but a blundering theologizing of that high moment when, Isaiah-like, he had seen God as an infinite holiness, high and lifted up above this world, and shuddered at the doom which was about to overtake it in its contempt of Him?

As the starting-point was the same for both, so also was the goal, that of a world-renouncing Christianity. 'I love poverty,' wrote Pascal, 'because He (Jesus) loved it,' and one of his last acts, when his physicians refused to allow him to receive the Sacrament, was to ask for a poor sick man to be brought into the house to receive the same attention as himself, that if he could not communicate with the Head, he might at least do so through one of His members. So Kierkegaard refused on grounds of conscience to take interest on the money he had inherited from his father, with the result that he had almost consumed his capital when death intervened to save him from the embarrassments of poverty. Had he been a Catholic in the days of Port Royal, there can be little doubt that Kierkegaard would have found his way to that institution, while had Pascal been born in nineteenth-century Scandinavia he would have looked back on monasticism with regret, as mistaken indeed in its claim to give God's service a name and badge, but infinitely superior to the lip-heroisms of a later time.

'People are told that an absolute respect for the absolute *telos* would send them into a monastery. But that is a monstrous abstraction and life in a monastery would make that abstraction

permanent; it means that one passes one's life praying and singing—instead of playing cards at the club! Really it is a fine stroke of luck for worldly wisdom that there was once such a thing as the monasticism of the Middle Ages; it makes it so easy nowadays to discredit any concern at all with God's service! And so now and again you hear a preacher bidding his hearers take their part in the innocent joys of life and warning them against going into a monastery. And that in a Protestant country where a man who wanted to go into a monastery would find none to go into; that is said in the nineteenth century, when it is reckoned not a piece of stupidity merely but actually a sin to give up any of one's pleasures!' (*Concluding Unscientific Postscript*.)

There are one or two points which seem to call for closer study.

I. For both, the task to which man is called in this world is the winning of an immortal self; by nothing less than this can we be satisfied. Pascal had come to see that science, in spite of its brilliant achievements, was and remained something external, almost as external, perhaps, as the airs and conventions of polite society. It accumulated intellectual wealth, but man himself, the possessor of this wealth, it could not touch. The effort after a comprehensive knowledge of the world loses its attraction for him who has heard the inner imperative 'Know thyself!' 'The knowledge of external things will not console me for my ignorance of ethics in time of affliction, but the science of morals will always console me for my ignorance of external knowledge.' For Kierkegaard, on the other hand, the stage of ethical effort was preceded by that of aesthetic enjoyment, a self-dissipation in pursuit of pleasure which could end only in despair. Only by decision, by the determination of one's life from within, could one hope to recover one's soul from the shallowness, the irresponsibility and final boredom of cultivated hedonism. He attacked science, to be sure, and ridiculed the notion that one could learn anything worth while by peering through a microscope, but in the main *Wissenschaft* for him was the philosophy and theology of the Hegelian school.

It was natural enough that the mathematician should think rather of the duration of the immortal self and the humanist rather of its intrinsic quality. Pascal's quest was for the infinite, Kierkegaard's master-passion was for 'the truth that was truth for him, the ideal for which to live and die'. Hence where one speaks of the immortality of the soul the other puts forward the subjectivity of truth.

'It is not to be doubted that this life endures but for an instant, that the state of death is eternal, whatever may be its nature, and that thus all our actions and all our thoughts must take such different courses according to the state of that eternity, as to render it impossible to take a single step with sense and judgment, save in view of that point which ought to be our end and aim.' (Pascal.)

'Let us take as an example the knowledge of God. Objectively, we reflect on the fact that it is the true God of whom we are thinking, subjectively, on the fact that the individual is so related to something that his relation is in fact a relation to God. Now on which of these sides does truth lie? Ah, shall we not here take refuge in mediation and say that it is not on either side, but in their mediation? Splendid, if only we could say how an existing person can begin to be in mediation; for to be in mediation means to be finished with the whole process of gaining knowledge, while existence means being in that process. The existing person who chooses the objective path enters thereby upon a train of thought which professes to give him God at the end but never does more than approximate thereto; because not in all eternity can God be found objectively, since He is pure subject and therefore only accessible to subjectivity in inwardness. But the existing person who chooses the subjective path understands from the outset the whole dialectical difficulty, that he will need some time, a great deal of time it may be, to find God objectively: he understands this dialectical difficulty in all its painfulness, because he wants to have God at once, since every moment is lost in which he has not God. And in that moment he has God—not in virtue of any objective consideration, but in virtue of the infinite passion of inwardness. . . . That God is something which one takes *à tout prix*—that is, from the point of view of emotion, exactly the true relation of inwardness to God.' (Kierkegaard: *ibid.*)

The above passages show how different are the two approaches to the one problem of a permanent self and how it is to be won. They show also that Pascal thinks on this point as existentially as Kierkegaard could wish. He

is not really concerned with the abstract problem of the immortality of the human soul, but rather with his own bearing in a world which produces manhood in its dignity only to doom it at the last to death. Is not his famous wager-argument less a calculation of probabilities than a summons to personal venture, a decision for infinite happiness even at the risk of finite loss?

'Is the question of immortality at all one for scholars? All honour to scholarship and those who have dealt from that point of view with the question of immortality. But it is essentially not a question for scholars. Rather does it turn on one's own inwardness as a question which the subject must put to himself by becoming subjective. Objectively, the question cannot be answered, because one cannot ask objectively after immortality, as it is just the enhancement and highest development of subjectivity. . . . The existing person asks therefore how he can express his immortality by his existence and whether he really does give it such expression, and he is contented for the present with this task, which may well be sufficient for a human life since it will be sufficient for eternity.' (Kierkegaard: *ibid.*)

II. But the principle that subjectivity is truth has obvious affinities also with Pascal's theory of knowledge as expressed in the famous dictum that 'the heart has its reasons which the reason knows not of'. The scientist bears to the end of his life the impress of his training; it was not for nothing that he debated Nature's supposed abhorrence of a vacuum and staged the experiment which should summon her to reveal her own mind unmistakably. He is quite clear that truth is something we do not make but simply find. But he is sufficient of a philosopher to realize the limits within which science does its work and beyond which another order of truth comes into our ken. 'We know truth, not only by the reason, but also by the heart, and it is from this last that we know first principles.' There is a total reality which is accessible to the heart, nature, instinct, call it what you will; there is a section of reality within this whole with which the intellect must deal. But the part must not set itself in opposition to the whole. And

faith is rather above reason than opposed to it; it is the work of reason to recognize its own limits and so force us to the new attitude by which what lies beyond those limits can be apprehended in its turn. 'The last process of reason is to recognize that there is an infinity of things which transcend it; it is but weak if it does not go so far as to know that.' But religion is not opposed to reason. 'If we submit all to reason our religion will have nothing in it mysterious or supernatural. If we violate the principles of reason, our religion will be absurd and ridiculous.' What would have been Kierkegaard's comment on this last assertion?

On Pascal's view, faith is not cut off from the rest of life, it is still within the realm of psychology. Our relation to God is of the same kind as our relation to those we love; we know Him in the intimate encounter of person with Person, and with a knowledge which in the moment of experience is as far above doubt as it lies beyond analysis and proof. It is at this point that Kierkegaard refuses to follow; once reason has halted at the frontier and declared her inability to guide us farther, there is nothing in our experience which can serve as an analogue of what lies beyond. God is the Unknown, the Paradox, the Absurd even, rather than the Supreme Self. He is the basic Fact with which the intellect is powerless to grapple and of which it can only say that it lies outside all categories.

'Faith puts forth all its strength in its encounter with the Improbable and the Paradox, puts forth all its strength to discover it and to hold it fast—that it may believe. For to come to a halt before the Improbable is a task which calls for the whole passion for infinity of which we are capable and everything which it contains. For the Improbable and the Paradox are not to be understood with the help of reason as consisting merely in a constantly increasing degree of difficulty. Reason must be brought to despair, if the movement of faith is to be more than a mere change within its petty sphere; and for despair to be definitive, there must already be faith. For we must believe against reason. But to believe against reason is a kind of martyrdom.' (*Ibid.*)

For Pascal, reason must recognize that not all reality is subject to its demands; there is a realm outside it which has its own laws. Kierkegaard, on the other hand, brings from Hegelianism the presupposition that reason must be adequate to everything without exception, and when he finds in religious experience such an exception, he can only place it by a faith which does violence to reason.

His supreme concern, of course, was with the worth and significance of personality. Hegelianism was anathema to him because it absorbed the concrete individual in the world-process. And he knew that to maintain this criticism he must take a further step. Personality can be secured only as there is some element in reality which fosters it, and this he rightly sought in the historical. To the moment as the present instant in which the individual decides his destiny there corresponds the moment as the past event in which eternal values took flesh in space and time. An Absolute bent on devouring all that savours of relativity would be equally fatal to both. It was therefore a sound instinct which led Kierkegaard to link up the Christian summons to the attainment of selfhood or, as he would have said, of subjectivity, with the Christian claim that certain events of nineteen centuries ago have a super-historical significance. But he did not see that the value of the historical lies in the possibility it opens up that personal life in the past may operate to create personal life in the present. The life of Christ was for him a piece of brute fact with metaphysical significance attached to it but standing in no inner relation to it. The two are to one another as the bread and wine in the Mass are to the body and blood of the Lord: there is nothing to attest their connexion, and it is merely a bold assertion of faith which laughs at the evidence of the senses. Faith is the discernment of this content in this fact, of the Godhead in the Carpenter of Nazareth, not because His human qualities are such as to win for Him the predicate 'divine', but—is it in the last resort on



any other ground than the authority of the Christian revelation?

III. This treatment of the problem of reason and faith shows where the Protestant parts company with the Catholic. The Lutheran indulges in those tirades against reason which have been renewed in our day by Barth, while the Jansenist would rather make it the handmaid of faith. The content of revelation, Pascal would say, must be accepted on its own authority, but it can be made credible that there should be such a revelation as Christianity. He must admit that the dogma of original sin is one which revolts the reason, but his standpoint as a whole is best expressed in the words which are placed, apparently, in the mouth of our Lord:

'I do not mean that you should submit your belief to me without reason, neither do I aim at your subjection by tyranny. I do not aim at giving you a reason for everything. And to reconcile these contradictions, I wish to make you see by convincing proofs, those divine tokens in me which will assure you who I am, and will verify my authority by wonders and proofs which you cannot reject; so that you may then have a reasonable belief in what I teach you, when you find no other ground for refusing it but that you cannot know of yourselves whether it is true or not.'

As against the logic of the Schoolmen and the mathematics of the Cartesians, Pascal came to see that no more is given to us in the realm of conduct and hope than a degree of probability sufficient for action though inadequate as knowledge. What Kierkegaard had to oppose were rather the arrogant intellectualism of the Hegelian *epigoni* and the over-confidence of Pietism, with its appeal to experience, the Creed, and the evidence of a 'victorious Church'. Hence, while the first rebutted scepticism by claiming that the probabilities were *for* faith, Kierkegaard mocked at the apologetic of his time because it had *only* probabilities to offer. For man needs certainty, and if this is not given him from without, he must create it from within by identifying himself in life and death with what is objectively uncertain.

'Objective uncertainty appropriated and held fast by the power of an impassioned inwardness—that is truth, the highest truth there is for an existing person.' (*Ibid.*)

Kierkegaard's life was spent in the effort to reconcile authority and freedom, and before the end came, he had given his vote unreservedly for the latter. The Lutheranism of his upbringing was in this reinforced by the other great influence of his life, that of Socrates. Truth is for him essentially a matter of personal conviction. And did not Pascal say that 'the reasons which really convince a man are those which he has found out for himself'? What is the meaning then of that sentence in the record of his conversion, 'Absolute submission to Jesus Christ and my director'? Or of that other in the *Pensées*, 'Submission and use of reason, in which consists true Christianity'? Pascal could have endured expulsion from the Church for conscience' sake, but he would have remained true to her even in banishment; he could not have raised the 'Midnight Cry' in which Kierkegaard summoned all honest men to come out from the Church and be done with her mummery for ever.

When the crisis comes, the one reveals himself a Catholic and the other a Protestant. Faith centres for the one round the altar, while for the other it is a possession of the individual standing solitary before God. For the Jansenist, Rome with all her faults was yet the appointed channel of grace, and to forsake her was to forsake the source of heavenly supplies, while for the ultra-Protestant even the communion of saints had no final significance and God was to be found in the 'flight of the alone to the Alone'. Hence the one sought to revive and reform the Church, while the other felt himself called to destroy it in the name of Christ.

Never surely has religion been so individualistic or individualism so religious as in this lonely Dane. His ideal was 'the knight of faith who in the solitude of the universe hears no human voice speak, yet goes his lonely way and bears his frightful burden of responsibility'. (*Fear and*



*Trembling.*) Abraham on Mount Moriah preparing for the deed which must sunder him for ever from his kind and Job waiting in dust and ashes for his deliverance out of the whirlwind—these are for him the great patterns of faith. There is hardly a more poignant passage in literature than that which tells of the horse who goes from gathering to gathering where suffering is spoken of, yet finds none who knows of the pain which he must bear. Pascal had always the consolation and stability which a universal fellowship can offer. 'I am present with thee,' says Christ, 'by my word in the Scriptures, by my Spirit in the Church and by inspiration, by my power in the priest, by my prayer in the faithful.'

IV. Yet there was one point on which these two were agreed, in the Christian ethic for which they stood against their time. They had the same mission, to substitute for the effort to make as many as possible Christians, without caring much what the Christianity was for which they were won, the other effort to set Christianity forth in its true colours, whatever might be the consequence to others or even to oneself. From the compromise and worldliness of the hour they appealed to the rigour and enthusiasm of New Testament Christianity, from prelates clothed in fine linen and faring sumptuously every day to a Man dying on a cross. And they added to argument and criticism the practice of self-denial and asceticism; though they knew their worth, they scorned for Christ's sake the prizes which the world had to offer them. They sought inward purity rather than external success; in the midst of a worldly Church they called to individual fidelity to the way of Christ.

Of the two, it can scarcely be doubted that Pascal is the fairer in attack. The Protestantism of Denmark had its faults, but it did not deserve the merciless satire of *The Moment*. In the reforming movements of the time Kierkegaard saw only counsels of expediency; we to-day can see that

they were parts of that spiritual awakening which had Grundtvig as its leader. But on Grundtvig he was equally harsh. Whereas the Jesuit casuistry constituted a permanent threat to the purity of Christian morals: it came near to maintaining that we can get a pass if we only attend the examination, sign our names, and hand in the blank sheets!

The sin of Danish Lutheranism was that it did not think, but went on using language which no longer corresponded to the facts of its life. The preacher indulged in a panegyric on Abraham for his readiness to offer up his son and came down from the pulpit to write a letter to some patron to secure advancement for *his* Isaac! And how much has not the prophetic vocation suffered both then and now by being organized as the clerical profession! There was room for one to rise up and call for inwardness, earnestness, and sincerity. But can we doubt that the majority of the Danish clergy of those days were men of good intent, honestly ready to serve Christ to the measure of their capacity, even though they could not bring themselves to believe that His will for them was that they should not live and work in the world, but rather should die out of it?

In the writings of these two men the spirit which is embodied in the Sermon on the Mount enters the lists again against the legalism of Scribes and Pharisees, this time within the Church. Neither pope nor doctor is to be followed as infallible, but only God's witness to the conscience of the honest seeker. Casuistry legislated in advance for the situations with which the confessor would have to deal. But that is neither desirable nor indeed possible; each man must discern God's will for him in the present instant as he confronts it. And what a travesty of religion to teach that attrition *plus* sacraments could serve as a substitute for contrition!

What was it that the Jesuits achieved? Pascal answers:

'Sinners purified without penitence, just men sanctified without charity, all Christians without the grace of Jesus Christ,

God without power over the will of men, a predestination without mystery, a redemption without certainty.' 'It is absurd to say that an eternal reward is offered to the morals of Escobar.'

Let Kierkegaard expand that last sentence somewhat.

'He (God) is the most ridiculous thing that has ever been, and His Word the most ridiculous book that has ever come to light. To set heaven and earth in motion (as He does in His Word), to threaten hell and eternal punishment—in order to get what we understand by the Word of Christ (and we are all Christians, you know!)—no, never was there anything so ridiculous! Imagine a man with a loaded pistol going up to another man and saying to him "I will shoot you dead!" or imagine what is still more terrible, that he says, "I will get possession of your person and torture you cruelly to death, unless—(listen now, we are coming to the point!) unless you make your life here on earth as comfortable and as profitable as possible!"' (*The Moment.*)

Yet each in the end turned Christ into a messenger rather of the law than of the Gospel, as Tolstoi was to do after them. Kierkegaard heard God's voice bidding him break with Regine Olsen and remain for ever shut out from family life; Pascal's biographers tell us of his rigorous suppression of emotion even in the household of the sister to whom he was so attached. Kierkegaard pitched the Christian ideal so high that it involved an intolerable strain on human nature, nay, even involved the extinction of the human race, since marriage was forbidden. The love of God was tempered in both of them by too great fear of Him, and they could never quite be God's freedmen, for they dragged still the chains of this mortal body with them. We see in them by contrast how marvellous was the achievement of Jesus. We cannot reproduce except in partial and distorted form what was in Him; when we seek to revive His terrible earnestness we do it only at the cost of His grace. The secret of a righteousness which surpasses that of the Scribes and Pharisees yet remains an easy yoke and a light burden, is with Him alone.

Kierkegaard saw himself from his earliest years as one elect to suffering for the sake of his fellows; a poet's heart must first break, if he is to have any message for the world.

Pascal never struggled with the possibility that his vocation might be to martyrdom, yet he had his share in the trials which attend too immediate a divine visitation of our mortality. These men bore the Cross, they were in earnest with Christ's service in a world which only wants Him in so far as He can be made compatible with the loves and hates it had before He came. If they loved and sought suffering overmuch, is it not possible that without such extravagances of heroism as theirs we should never be persuaded to abandon our sloth? What the world's judgement is on such, we know. But we have to reckon with the possibility that their lives are a judgement on the world.

'When a man has toothache, the world says, Poor man! When a man's wife is unfaithful to him, the world says, Poor man! When a man is embarrassed financially, the world says, Poor man! When it pleases God to come and suffer in this world in the form of a servant, the world says, Poor man! When an apostle at God's call has the honour to suffer for the truth, the world says Poor man! Poor world!' (Kierkegaard: *ibid.*)

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## MORE SCRIPTURAL IDIOMS IN ENGLISH

VERY similar, in the effect produced on the reader, to the 'pendent' case of which I wrote in a previous article, is the 'circumstantial clause', which also is thrust in 'paratactically' to explain the conditions in which the main action takes place, to introduce a reason or an exception, or indeed to do any of the work which more elaborate styles do by means of adverbial clauses or phrases. It is in fact the equivalent of what grammarians call the secondary predicate. It is found, I believe, on the Assyrian monuments, and in all early literatures. Thus Homer will say, 'All slept, but Zeus did not', instead of 'All except Zeus slept'; 'He has honoured Achilles, *and* has subdued the Achæans', for '*by* subduing'. 'But I bid you retire into the ranks, and *don't stand up against me*,' for 'rather than stand up.' This often produces a most lively effect; and it is in part the secret of the power of one of the most famous passages in Demosthenes: 'It was evening, and a certain man came announcing to the magistrates that Elatea had fallen'; on which Longinus remarks how much more vivid this is than 'A messenger came in the night'. We can thus gain some idea of the forcefulness of Hebrew, which *habitually* uses this idiom. In rendering the innumerable passages in which it occurs, the translators usually alter the construction; but there are a few cases in which they retain it—sometimes to the detriment of the sense. Thus in the great chapter (Isaiah liii) on the Suffering Servant, they give us 'He was numbered with the transgressors, *and* he bare the sin of many'; whereas the right rendering is 'though he bare'. Similarly in Judges iii, 26, we ought to have, 'And Ehud escaped while they tarried, *because* he had already passed the quarries' (not, 'and then passed them'). In Genesis xxxvii, 2 the verse should run, '*as* he was a lad with

the sons of Bilhah, he brought an evil report of them to his father'.<sup>1</sup>

Among the many consequences of this colloquial directness and simplicity is the habit of turning suddenly, in the middle of a relative clause, to the demonstrative. This is of course common enough in all languages: we constantly light on sentences like this: 'He was a man *whose* probity was notorious, and *his* charity unbounded.' Thucydides is full of these licences; and even Latin, the most regular and logical of languages, has plenty of them. Thus we find in Virgil (Aen. iv, 263) 'the mantle, a gift which Dido had made, and had shot *the web* with thread of gold'.<sup>2</sup> But it is pretty safe to say that no language deals in this construction more freely than the Hebrew: nor does any translation retain it more constantly than ours. A few instances may be taken as types of many: and I will select them all from a single book. Jeremiah v. 15: 'It is a mighty nation, a nation whose language thou knowest not, neither understandest what *they* say'; xii. 9: 'Mine heritage is unto me as a speckled bird, the birds round about are against *her*'; xiv. 15: 'Thus saith the Lord concerning the prophets that prophesy in my name, and I sent *them* not'; xix. 5: 'They have also built the high places, to burn their sons with fire, which I commanded not, neither spake *it*, neither came *it* into my mind'.<sup>3</sup>

<sup>1</sup> Note that in Gen. xv. 17, and elsewhere, 'behold' is used almost as a verb: 'It came to pass that behold a smoking furnace.' This is because 'behold' is a recognized way of introducing the essential part of a sentence: the so-called apodosis.

<sup>2</sup> dives quae munera Dido

Fecerat, et tenui telas discreverat auro.

Strict grammar would require 'quorum telas'.

<sup>3</sup> This is an error which the best writers find it difficult to avoid. Remarking on an example of it in Thucydides, Mr. Marchant points out that it is frequent in Cicero, and not unknown in Livy. He adds English instances. Thus in Hooker we have, 'whom to know be life, and joy to make mention of *his* name'; in Johnson, 'We treated her with respect, which she received as customary, and was neither elated by *it* nor confused'; and even in Macaulay, 'He hired musicians to whom she seemed to listen, but did not hear *them*'. (Marchant, Thucydides, VI. 4, 3.)

A marked peculiarity of Hebrew is the lack of adjectives, for which it often substitutes the genitive of the appropriate noun. 'My holy place' is literally 'the place of my holiness'; 'fierce anger' often 'the fierceness of anger'; 'high mountains' are 'mountains of elevation' or, still more notably, 'mountains of God'; 'hopeful prisoners' are 'prisoners of hope'. A 'terribly gloomy valley' becomes 'the valley of the shadow of death'; 'worship the Lord in suitably sacred garments' appears as 'worship the Lord in the beauty of holiness'; a 'sinful man' as 'a man of sin'. This, combined with the common use of 'son', 'daughter', or the like, to denote the possession of a quality, gives us such phrases as 'sons of Belial'—that is, sons of Good-for-Nothing—for 'worthless fellows'; 'son of perdition' for 'man doomed to destruction'; 'sons of oil' (Zechariah iv. 14) for 'anointed ones'; 'son of consolation' (or 'exhortation') to describe the character of Barnabas; 'sons of thunder' to denote the energy of James and John; 'daughter of troops' (Micah v. 1) for woman, or rather city, armed for defence. So far is this mode of speech carried in Semitic languages that as Thomson, in the *Land and the Book*, tells us, when once he appeared in a top-hat, the Arabs called him 'the father of a saucepan'.<sup>1</sup> But how many mistakes the literal understanding of the idiom has caused there is no need for me to say. We owe to it at least one magnificent debt. From the phrase 'sons of Belial' Milton created the splendid figure of the demon who could 'make the worse appear the better reason'.<sup>2</sup>

<sup>1</sup> 'Son of Man,' e.g., in Ezekiel, means simply human being: the later theological fortunes of the phrase it is not necessary here to discuss.

<sup>2</sup> I could wish that in Proverbs xxiv. 34 the translators had kept 'man of the shield' for 'armed man'. Still more that instead of 'the sparks fly upward' in Job v. 7 they had retained the splendid original, 'the sons of the burning coal lift up to fly'; or, even better, had given us the 'sons of Resheph'—Resheph, as in Habakkuk iii. 5, being the fire-demon or personified thunderbolt. Perhaps the most familiar of all these phrases is 'Man of God', which we use so constantly that we forget its strangeness. It does *not* mean 'God's man', but 'godly',



Along with the paucity of adjectives went the total absence of the superlative degree. Here again the language was equal to the emergency: it employed such phrases as Holy of Holies, Pharisee of the Pharisees, Hebrew of the Hebrews—phrases no less telling than Burke's 'dissidence of Dissent' or 'Protestantism of the Protestant religion'. The translators, by retaining them in their version, and thus imposing them upon our language, have done a great service; there can be no doubt that such an idiom, used at the right time and in the right way, adds vastly to the vigour of our style. Whether they did equal service by retaining the characteristically Hebrew 'ancient of days' (Daniel vii. 9 &c.), which simply means 'an old man', but which has assumed a sublimity foreign to the original idea, may be doubted. The parallel 'infant of days' (Isaiah lxxv. 20) occurring as it does in a less familiar passage, has been less mischievous.<sup>1</sup>

I would not be understood to be maintaining that our translators ought to have suppressed *every* instance of Hebrew idiom, even when it was quite unlike ours. All have felt how, in versions of the *Arabian Nights*, the retention of a striking, if Oriental, mode of speech, adds to our pleasure in the reading, and indeed enlarges our receptiveness. When the tale-teller describes the ugliness of the Barber's Brother as 'such as to excite laughter in the angry, and to dispel anxiety and grief', few, I think would like to see the description watered down into Western literality. And so, in our Bible, which after all is an Eastern classic, I rejoice that some idioms, though not at all in our style, have been preserved

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'devoted to God', or 'having some relation to God', however undefined. If we compare it with such a phrase as 'Angel of God', or 'Servant of God', we at once perceive the difference: the latter is a real genitive, the former adjectival.

<sup>1</sup> The Hebrew way of saying 'three weeks', 'three years', 'five months', is 'three weeks, days', &c.: *days* being an adverbial accusative, meaning 'in respect of days'. Note in the passage from Isaiah another example of the 'son-idiom': 'the child shall die the *son* of a hundred years'; i.e. at a hundred years of age.



for us.<sup>1</sup> Thus the phrase which recurs so often in Jeremiah, 'The Lord hath sent unto you his servants the prophets, *rising early and sending them*', is one which most people are pleased to see: though it is but the Hebrew way of saying 'promptly and vigorously'. There are, however, cases in which I think the scrupulousness of the translators has disguised from us the peculiar liveliness and force of their original. One idiom, in particular, I could desire that they had not shrunk from reproducing with literal exactness; for it is one in which the vitality of the original is perhaps more fully revealed than in any other. This is the remarkable extension which the Hebrew mind (and indeed the Semitic mind generally) gives to the principle of identity, and which expresses itself grammatically by a wide extension of the use of apposition. On this point Driver, Kennett, and other scholars have enlarged at length. I will choose from their lists a few examples, which will be sufficient to show that to the Hebrew likeness, or almost any relation, presented itself practically as sameness. Thus Genesis xi. 1, 'the whole world was one speech'; Job viii. 9, 'we are yesterday'; xxii. 12, 'is not God the height of heaven?'; Daniel ix. 23, 'thou art desires' (where the translators read 'a man greatly beloved'—i.e. 'a man of desires'); Genesis xiv. 10, 'the vale of Siddim *was* slimepits'; Psalms xxiii. 5, 'my cup *is* a running-over'; xlv. 8, 'all thy garments *are* myrrh'. Nay, we have even (Psalm cix. 4) 'for my love they are my adversaries, but I *am* prayer'; or (Ezekiel xlvii. 4) 'waters, knees' for 'waters reaching to the knees'. As will have been seen, these daring identities have been as a rule disguised by our translators, often with some loss of energy. Occasionally, however, they allow themselves to be literal, as in Jeremiah vi. 6, 'This

<sup>1</sup> Many phrases, such as, 'with a stretched-out arm', 'slept with his fathers', 'if I have found grace in thy sight', 'I go the way of all the earth', and others, while they have not become part and parcel of our daily speech, have yet made themselves thoroughly familiar. When used, it is with the intention of variegating the style: they pose rather as quotations than as the natural diction of the author.

## 170 MORE SCRIPTURAL IDIOMS IN ENGLISH

is the city to be visited; she is wholly oppression in the midst of her'; and sometimes the English mind does not entirely reject the idiom, as in Proverbs viii. 30, where the insertion of *his* softens the harshness to our ears: 'I was, daily, delight.'<sup>1</sup> In such cases as 'I am the true vine', 'the field is the world', or 'Jesus Christ is the corner-stone', no reader can find any difficulty.

There are cases in which the Authorised Version has fortunately failed to reconcile us to an alien construction. Thus the 'that' which in Greek takes the place of inverted commas (the so-called '*hoti recitantis*') is too awkward, in our language, to be easily endured. There are two very familiar instances in our New Testament, both of which have been corrected by the Revisers: Luke vii. 43, 'Which of them will love him most? Simon answered,<sup>2</sup> I suppose *that* he to whom he forgave most' (R.V. 'He, I suppose, to whom'): 2 Timothy i. 5, 'the unfeigned faith which dwelt first in thy grandmother Lois, and I am persuaded *that* in thee also'.<sup>3</sup>

I wish I could believe that an error, which I see constantly in novels of to-day (I have counted over eighty examples in four or five hundred pages of a popular work) is due to too close study of the Authorised Version. As that is unlikely, let us hope that it springs from imitation of Shakespeare,

<sup>1</sup> The English reader may often recover many of them by omitting words italicized in the A.V.: thus let him cut out 'give myself unto' in Psalm cix. 4, or 'full of' in Genesis xiv. 10.

<sup>2</sup> It is noteworthy that as two debtors only are concerned, strict or perhaps pedantic grammar would demand *more* instead of *most*; and the Greek has *more*. Here both Authorised and Revised prefer to employ loose but natural English.

<sup>3</sup> I said above that this laxity had not foisted itself on our language. It is however unluckily making its way, especially in reviews of books. The reviewer will often say something like this: 'The author informs us in his preface that "the work has occupied *me* many years, and has cost *me* a certain amount of research".' Why the reviewer should not either omit the *that*, or, keeping it, employ the *oratio obliqua*, is hard to see. The idiom occurs in Icelandic: 'he answers *that* I shall ride to Hel.'

in whose plays we find such constructions as 'Young Ferdinand, *whom* they suppose is drowned', or 'Arthur, *whom* they say is killed to-night'. In Matthew xvi. 13, Wyclif, slavishly following the Vulgate, has, 'Whom seien men *to be mannes sone?*' ('Quem dicunt homines esse Filium hominis?')<sup>1</sup> All other versions, till we reach that of 1881, have '*Whom* do men say that I the Son of Man am?'—an obvious confusion of two constructions.<sup>2</sup>

Macaulay, whose admiration of that 'stupendous work', the Bible of 1611, was unbounded, says of it that its authority is without appeal where the question is as to the force of an English word; and in his Essay on Dryden he remarks with truth that the translators' respect for the original preserved them from falling into the odious style which disfigures the works of many of their contemporaries. But there are a few cases in which respect for their original, passing into idolatry, led them astray, and a few in which their authority must not be allowed to be without appeal.

E. E. KELLETT.

<sup>1</sup> The Gothic version of Wulfila has 'Whom say men me to be?' I believe this accusative and infinitive, which occurs frequently in Wulfila, to be a case of transference of Greek idiom to Gothic: but as other remains of the language are so scanty, proof is impossible. It certainly *seems* a little unnatural. I believe the English use of the idiom is also of Biblical origin.

<sup>2</sup> I have heard pedants object to 'In the year *that* King Uzziah died' (Isaiah vi. 1), and 'In the day *that* the Lord God made the earth and the heavens' (Genesis ii. 4): but this is to carry precision too far. At the same time, those who will take the pains to study the use of the relative in the A.V. will find some curious inaccuracies.

### THE SCIENCE OF MAN AND OF GOD

THE debt of theology to natural science has always been acknowledged, except by those modern theologians who strictly reserve the province of theology to revealed religion. But the debt of natural science to theology can scarcely be said to have been acknowledged. The temper is still evident that denies to theology any valid position, and assumes that every religious affirmation must either disappear or be replaced by the findings of experimental science.

Without embarking at this point upon a discussion of the ways of knowing, let us agree that by the science of man we mean knowledge based upon observation and reason.

Yet to which camp reason belongs is doubtful. Whether deserter, or liaison officer, remains to be seen. Thirty years ago the fighting front of Christianity was with rationalism. A change came over the scene with the European War. That such a disaster should culminate a century of science set men seeking for the roots of human activity in unexplained impulses, and reason came to be regarded by many as mere 'rationalization', i.e. verbiage to put a decent face on a state of things of which we are ashamed. Now the theologian can have reason if he wants it; all natural science requires is a skeleton logic.

In what terms then, or by what studies, is any attempt being made to give an account of man himself?

There is Pavlov, whose enthusiastic disciples would have us resolve the whole mental life of man into *conditioned reflexes*. True to Marx, consciousness does not count.

There is the Behaviourism of J. B. Watson who makes out thinking to be a slight muscular effort in the organs of speech, but our really important activity springs from *visceral behaviour*.

Professor Starling's discovery of 'hormones' and the functions of the endocrine glands, in promoting growth and the balance of the body, has been hailed as containing the final secret of personality.

And, as a final mention, T. H. Morgan has claimed that with his discovery of 'genes' the mystery about heredity has been entirely dispelled.

Let it be granted that the hereditary elements are done up in bundles and passed on from one generation to another in the genes; yet this gives no inkling as to the power which combines and harmonizes them in the unity of the new individual. Let it be granted that the powerful substances, hormones, which in extremely minute quantities are secreted in the endocrine glands, are the medium through which growth and the stages of development and the general balance of the body are maintained; but what controls the hormones? Let it be granted that the sympathetic ganglia govern the bodily reactions in rage and pain and fear; but he who would therefore abdicate self-control and let visceral behaviour have its way would be surrendering the essential human.

This welter of information about hormones, ductless glands, conditioned reflexes, &c., affects even some who might be thought immune. It is a come-down for Mr. Joseph McCabe to write: 'We find that the fundamental urges which lie at the base of mental life are due to chemical activity.' If the one-time Rationalist leaders speak with some reserve, the younger school are forthright. Thus Mr. Langdon Davies tells us: 'Reason as a leader of men is dethroned, for a reason which is at the mercy of our conditioned reflexes, adrenal glands and digestion . . . must be at least a giant in chains.'

The beggarly straits to which science is reduced if it tries to dispense with philosophy are revealed by such an utterance. Of the 'ways of knowing' sense-perception and logic are only two; conceal the fact as some may try to do, scientists

work with others. *Intuition*, so scornfully repudiated, must be acknowledged to have been the most splendid gift of the discoverers and pioneers of science itself. The way in which they rose to their supreme achievements was by an act like the gift of the Spirit, no man knowing whence it came. This 'inside' knowledge of the universe is of a personal and spiritual nature; it may arise from long dealing with things and facts, but it is not of their nature. It is the beyond that is within, to use Boutroux' phrase.

But if intuition is acknowledged then religion has a valid standing ground. Religion begins with a fact that science, as such, deliberately ignores, the fact of personality. I would use the simpler word 'self' but that our western use of it has confined it to separate individual 'subjects'. It is an intuition of simple minds that there is a Self not only in 'me' and other human beings, but in the greater world around me; that there is a subjective element in all existence. This we take to be the significance of Fetichism, on the lowest plane, and of the belief in God on the highest.

Western science is now open to conviction that by its very method of analysis it sets aside the chief interest of all our search. When the physicist goes into his laboratory he deliberately eliminates the personal element. He uses his senses, by sense-data to take measurements, and finds correspondences and processes, and thereby renders available energy and material of which man has need. It is not surprising, therefore, that he does not find meaning and purpose. The method has given us the splendid results of mechanics, physics and chemistry. It has floundered in the science of life; it has proved incapable of giving a science of man.

Two results, however, are commonly claimed to represent the achievement of science as affording an interpretation, as far as there can be one, of the universe and man: (1) the universality of law; (2) the process of evolution.

As to (1) it is now recognized that the discovery of every



separate 'law' has been made, after endless patience in the collection of data, by an act of the mind of which science cannot give any account: by an 'intuition'. By an intuition also came the mighty conception of the universality of law. The human mind recognizes its own unity in the universe. This is, in short, an act of faith, an act of faith which makes science possible. To say 'I believe in the universe' is an act of faith so patent that some (like Earl Russell) decline to say it. It is in truth going beyond science to say it. And yet it is the proudest achievement of science to make possible once more what was an intuition of primitive man, i.e. the spiritual unity behind phenomena.

In regard to (2) 'Evolution', 'the one increasing purpose'. But science by its canons may not speak of purpose! It may only speak of processes. But the process includes the formation of a planetary world, and the successive stages which fitted it to be an abode of living things, and the vast panorama of the succession of life, life with increasing powers of self-direction, culminating in man, man who thinks and plans, takes hold of processes and increasingly turns them to his uses, and loves and hates and sins, knowing 'good' and 'evil'.

Contemplating this, the mind leaps to a recognition of its own nature in the scheme of things, and cries: 'Here is Purpose!' 'This is evolution, and the meaning of the world!' But Science now knows that it has no right to do so. It has forgone the right to speak of meaning and purpose. To do so it must come to religion, with admissions and apologies.

Let us look at the rival methods of dealing with man himself. The biology of my body is animal biology. The anatomy of my frame is animal anatomy, with significant specific differences. But comparative psychology has met with a snag. It is impossible to know what is going on in the psychology (I may not say mind or soul, hence the barbarism will be pardoned) of an animal except by reading

our own mind into it. Having read into animal activity our own mind, and imaginatively blurred it a little, it is of course easy enough to get our own mentality again out of the animal! Thus the very canons of scientific investigation which forbid the reading into the experiment of our own states render illogical the derivation of the distinctive human from the animal. Comparative psychology is a task which had to be attempted, and indeed will challenge us so long as there are other animals in the world besides ourselves. But the prelude to it must be a clear recognition of the 'psychologist's fallacy', of which so-called evolutionary psychology is full, viz. the reading into animal life of the emotions and processes of which we ourselves are conscious. *Æsop's Fables* and the *Story of Brer Rabbit* do at least assume that we are aware of what we are doing in this respect.

The presence in the world of other animals beside ourselves has had an effect on human thinking that has not yet had the attention that it merits. Why is a beetle? Why is a snake? Why is a lion? Primitive man could believe that the various groups of creatures shared his tribal soul. Folklore and legend find in snake, lion, wolf, monkey, or peacock, types of human character. Perhaps this simple way of thinking has got nearer to the truth of things than dissection or zoological classification. A true 'natural history' regards the various forms of animal life as experiments in ways of living. Thus certain animals have become living symbols of ways of living that man himself well knows from his own motives. Such impulses merit praise or condemnation in human nature; but moral judgement of the animals is out of place. To speak of 'nature red in tooth and claw' is the sentimentalism of science. 'The arms which man has received from Nature are not offensive,' says Buffon, 'and happy were it if invention had never furnished him with weapons more terrible than those which arm the paw of the lion.'



If moral responsibility is an attribute of the highest creature man, then freedom of choice must be his. Responsibility cannot be without freedom. But freedom of choice is conceivable without responsibility. Such freedom we suppose is the characteristic of all living things from the simplest and earliest forms upward. We conclude then that the forms of the creatures are not so many separate designs of the Creator, but the result of the creative force delegated to the creatures.

There are those who hold that intelligence is derived from instinct. The line of argument is probably that the known is derivable from the unknown, and the assumption is that intelligence is something we know, instinct we do not know. The rival theory is that instinct is fossilized intelligence, taking as model our human formation of habit, in which action at first deliberately guided, at length becomes unconscious and automatic. Probably the truth lies with neither side.

Again, whether man has more instincts, and instincts of greater complexity than any other creature: or whether he is comparatively poor in instinctive equipment, divides psychologists completely at the present day. It is precisely this dilemma that has brought about that curious phase so aptly described by Woodworth as 'psychology without a soul', the ignoring of consciousness altogether. Let us acknowledge that this is the logical position for those who pursue consistently what we have called the Science of Man.

The Science of God accepts consciousness as a basic fact of the universe. Consciousness I know in myself; whether and in what degree consciousness inheres in lower animal life is a question that may be deferred. But for man to think that he alone possesses consciousness would be a naïve assumption.

'If ye had not ploughed with my heifer, ye had not found out my riddle,' said Samson to the Philistines. Let us plough another furrow with the evolutionist heifer.

The method of evolution is to look out for similarities; and even where sharp differences are observable to challenge them in order to reduce them and explain them by the process of growth from what has been already recognized. The whole evolution concept is the simple concept of growth, applied strictly to living things, but extended also (with doubtful legitimacy) to inorganic things, such as stars and atoms and elements. Growth, to be sure, is mysterious, but it can be watched and studied; and as the plant or animal can be seen to grow, so it is assumed all species of plants and animals are to be conceived as having grown from one universal tree of life.

But this is over simplifying; and to over simplify is a standing temptation or tendency of our thinking. Growth is not the only mystery before us in the facts of life; there is another quite equal to it, viz. the mystery of Birth. The endeavour has been made to reduce the mystery of Birth to the mystery of Growth. It has not succeeded. The cycle of growth returns ever to its starting point, and each new individual starts where its race or species began. The microscope, to be sure, has enabled us to watch the amazing process by which the germ-cells mature, and the sorting and combining of the elements in the fertilized egg-cell. This reconstitution of the germ and its following period of rest is called by the name of rejuvenescence, but what its essential nature may be is unknown. The name cloaks the fact.

Earlier evolutionists took the fact of growth and applied it to species. But the fact of birth, the birth of a species, is a more recent concept, and surely is requisite to meet the facts. For the new varieties which arise before our eyes to-day are not vague transitions, but have been shewn to result from definite reconstruction of the germ.

So long as the vexed 'creation versus evolution' debate lasted such a view was not acceptable; it was suspect of bias. Wiser minds from the first declined the dilemma, and averred that evolution is creation. We suggest that even

this cut the knot too easily. The panorama of life upon the planet, we submit, requires not merely the concept of growth, but that of birth—evolution and creation, for its description.

We have dwelt on this point in order to deal with the coming of man. Not in Darwin's time was the amazing permanence of the human form revealed. It seems safe to say that the physical form of man is not now evolving, and has not changed materially in 50,000 years. The pre-human development of the human race is now recapitulated in nine months before birth; the actual coming of man may have been as dramatic an event as the birth of a child.

What is truly dramatic about man is that connected with an appropriate organism has appeared a mind which can establish relations not only of a hand to mouth kind but with the whole universe. Man lives primarily by his intellect, and the architecture of his physiological functions is designed to this end.

And what is the essential quality of human consciousness? It is surely more akin to the element of order, connexion and unity which man has observed and called law written in the world at large, than to any supposed impulses or instincts of the animal world. This is none other than the Logos doctrine reasserted. It is the reflection in the individual of the Universal, not only in the realm of knowledge, but also of morals, and also of worship.

If Theism be accepted, then the origin of man by a direct creative act in which the Divine image was imparted to the prepared organism is a view having nothing in it conflicting with the general concept of creative evolution. The rival theory to Theism is that of pantheism which denies transcendent consciousness, exactly as it denies that consciousness in a creature may be an effective factor in its life. We will not now restate the case for Theism; its essential point is that consciousness is not derivative, but fundamental in the universe. On this view it is not true to say that consciousness evolves; it awakens.

If we must visualize the awakening consciousness of mankind the only clue we have is in observing the awakening consciousness of the child. But the child at birth is received into its mother's arms, and develops in response to parental care. Its personality is awakened by response to personality. Is there any analogy to this in the coming of man?

Religion is the affirmative answer to this question. Our western scientific method has concealed the unity behind phenomena by its isolation or abstraction, until this is restored by philosophy. But there is ground for believing that the most primitive response of man was personal, to the universe conceived as personal. This we hold to be the significance of primitive monotheism.

As the first 'moment' in the awakening of self-consciousness is the distinguishing of self from not-self, so the first moment in the dawning of human consciousness would be the distinction of human from not-human. In his own consciousness man found (as he still finds) both human and non-human elements. He knows them as constituting a moral struggle. The truly human, which he does not wholly possess, he calls divine; the non-human he calls devilish or Satanic rather than animal, for in the animals he sees much to admire as well as to condemn. The 'animal' stands, in his thought, for the impulsive or instinctive, neither good nor evil in itself, but to be subjugated to the truly human or divine.

The Jewish and Christian theology presents a drama of man in three acts:

- (1) the creation of man in God's image.
- (2) a 'fall' of man.
- (3) redemption by the Divine agency.

This envisagement of the human past, present, and future is now generally regarded as utterly incompatible with actual knowledge both of the history and nature of man. Let us reconsider it. Evolutionary science has given us much; under the guidance of the single concept of growth

it has, by the study of embryonic structures, revealed affinities where they had never been suspected, and displays to us the underlying unity of all living things. But growth is a phenomenon of life, and *what life is*, evolutionary science does not know. Before life and consciousness evolutionary science may not be dumb but is impotent. And man himself remains an enigma for it.

Besides the continuous creative activity which we call growth another conception is imperatively required to describe the advent of the entirely new, and we have it ready to hand in the concept of birth. Creation may be direct, or indirect; vast modifications of the forms of life may, as we suppose, have come about by a process analogous to growth; but the critical moments of evolution are far more adequately described by the analogy of birth, and may have been 'direct'.

The 'Science of God' accepts life and consciousness as fundamental. They are not explicable, because they are ultimate; the imparting of them it regards as direct; direct also it regards the coming of man. No account of man is adequate that neglects to deal with the ideal element. To identify it with the 'herd instinct' is to forget the bees and the ants in whom the individual welfare is merged in that of the hive. The ideal element is essentially a God-relationship, relating individual to universal, a self in allegiance to and dependence on a Greater Self.

The doctrine of the 'fall' is rooted in man's moral experience. Only because he discerns they are divine does he find himself in conflict with the instinctive and impulsive and selfish.

Was there ever a 'time of innocency' such as the marriage service refers to, or anything corresponding to it in human history? A true human nature could not exist apart from a society. But an actual first truly human community is at least conceivable; and a community in which egotism had not broken the social bond, nor violence against a fellowman put the mark of Cain upon the conscience, is in

agreement with the view of many sociologists as to the earliest human state.

Can 'experience' bear any witness to 'history'? The biological doctrine of recapitulation finds its widest application in the endeavour to find in the unfolding life of the individual mind the stages of the mental development of the race. Yet this understanding of the race by the life of the individual was a theological doctrine before it was used in biology. 'As in Adam all die,' so 'in Christ shall all be made alive.' In the Christian doctrine the natural man may by his own attitude enter into such a relation with the divine as to be spiritually awakened, or 'quickened', and this is described as a 'second' birth, or new creation. The Pauline teaching of the first Adam and the second Adam, Christ, receives new vitality from this consideration. The first man is of the earth, earthy; and the second is the 'man from heaven', and these two elements are in every man, one 'ascended' from beneath, one 'descended' from above. The Christian revelation is summed up in Christ as the revealer of God and revealer of the true human nature—son of man and son of God. The life of the man Jesus is a paradigm, or transcript, of the life of man; begotten of the Spirit of God, perfected through suffering; apparently eclipsed by death, yet triumphing and transcending this mortal sphere. The divine seal is on our human nature since Jesus dwelt in human flesh.

The Divine Vision still was seen,  
Still was the human form divine,  
Weeping in weak and mortal clay,  
O Jesus, still the Form was thine.

And thine the human face, and thine  
The human hands and feet and breath,  
Entering thro' the Gates of Birth  
And passing through the Gates of Death.

J. PARTON MILUM.



## THOMAS COOPER AND THE CHARTIST MOVEMENT

A NEW biography of that interesting man, Thomas Cooper, is a good excuse for turning back to the story of the great Charter which made its appearance a hundred years ago and was the welcome given by England's politically-minded proletariat to the young Victoria when she came to the throne. Cooper did not come into the Movement until four years later, but he took up the cause with so much enthusiasm that he was known throughout the remainder of his long life as Thomas Cooper, the Chartist, in spite of the fact that his connexion with the Chartists had really come to an end before the fiasco of 1848. It is under the title of *Thomas Cooper, the Chartist* (1805-1892) that Dr. Robert J. Conklin has written his biography. The book appears from the University of the Philippines Press at Manila and is written with all the thoroughness of an American thesis for a doctorate. Dr. Conklin has searched all possible records, including all the available files of the newspapers on which Cooper served or which he edited, and had the good fortune to discover Cooper's private papers in the possession of the old couple with whom he lived at Lincoln. He has therefore been able to give a full and detailed account of Cooper's career, though it cannot be said that any material additions are made to the picture we have of the man in his own autobiography, *The Life of Thomas Cooper, Written by Himself*.

Cooper was brought up a Methodist at Gainsborough and was for some time a local preacher, and his first publication was entitled, *The Wesleyan Chiefs: and Other Poems*. A quarrel with the superintendent minister over preaching appointments led to Cooper's resignation and as he became more and more absorbed in working-class politics he severed his connexion with Methodism and was for some time a rationalist lecturer. Another change of view led to his return

to the Christian fold in 1856, and in his later years he was regularly working and lecturing for the cause he had once attacked and became an honoured member of the Baptist Church. In Lincoln his name is still preserved by the Thomas Cooper Memorial Church. It is interesting to recall that the author of the People's Charter, William Lovett, was also brought up in Methodism and was at one time on the point of becoming a local preacher. When he came up to London from his native Cornwall, he drifted away from Methodism but in the long subsequent story of his labours on behalf of the political and educational advancement of the working people of England, he never returned to any fellowship with any branch of organized Christianity.

The Charter came from the London Working Men's Association and was written by William Lovett with criticism and help from Francis Place, the Charing Cross Radical. At a public meeting at the Crown and Anchor in the Strand on February 28, 1837, a petition to Parliament was adopted embodying the six points: (1) universal suffrage (2) the ballot (3) payment of members (4) annual Parliaments (5) equal electoral districts and (6) the abolition of property qualifications for M.P.s. The petition was to be presented by Roebuck, the Radical member for Bath, and embodied in a Bill. The death of William IV delayed matters, Roebuck lost his seat in the General Election that followed and the Radicals who were elected were not enthusiastic for the Charter, though some publicity was obtained for its ideals. The full Bill with its detailed exposition did not appear until May, 1838, and Mrs. Hammond has said of it: 'Never has so dull a document had such sensational effects. Within twelve months over a million persons had signed a petition in its favour and the middle classes were quaking at the very name of Chartism.'

If London gave the Chartist Movement its programme, Birmingham provided it with something like an organization. The Radical leader there was Thomas Attwood, who, at the

time of the Reform Bill excitements, had threatened to march on London with 100,000 men in support of that measure. His own panacea for the ills of the time was a reform of the currency by inflation, but he could not persuade the Whig leaders to adopt his schemes; nor at a later date was he able to get the Chartists to make this a plank in their platform. The Chartist Movement rose out of disappointment at the outcome of 'Reform' which brought the middle-classes into power in politics but still left the masses of the people unenfranchised. Middle-class Radicals were of some service to the Movement at the beginning but more and more it broke away from their patronage and direction. The Birmingham Political Union had been formed to help the Reform Bill. It was reformed in April, 1837, to deal with social distress. Attwood and G. F. Muntz gave their support and leading to a national campaign for the Charter and universal suffrage. The official beginning of the popular movement is sometimes given as August 6, 1838, when the Irish orator Daniel O'Connell, addressed a crowd of 200,000 at New Hall Hill, Birmingham. We may suspect the accuracy of these figures, but there is no doubt that Birmingham had succeeded in letting the country know what was afoot, and it was Birmingham also that proposed that a general Convention of the Industrial Classes should be held in London in 1839.

The story of Chartism has been well written by the Hammonds, Mark Hovell, Gammage, and others and we cannot do more than summarize its course here. Opposition to the new Poor Law and a call for Factory Reform were mixed up with its early propaganda. In the industrial north the chief orator on these themes was the ex-Wesleyan minister, J. R. Stephens. He was ready on occasion to call on the mob to burn down either the 'dark Satanic mills' which were the embodiment of their slavery, or the new workhouses erected by a soul-destroying Whig government. He was described by a contemporary as 'the greatest orator on the Chartist side'. Even more vigorous and better remembered is Feargus

O'Connor, who may be regarded as the evil genius of Chartism. It was through his paper, the *Northern Star*, which he began to publish at Leeds in November, 1837, that he gained his leadership. He played to a gallery of class-hatred and used his gift of violent language not only against the enemies of the people but against any rivals who preferred more constructive methods of reform. Chartist newspapers sprang up everywhere, but the *Star* far exceeded them all. It rose to its highest point in 1839 and then gradually declined. Hovell calls its success 'a melancholy tribute to the low intelligence of its readers'.

From the first William Lovett was opposed to the revolutionary tendencies of Feargus O'Connor. When he founded the London Working Men's Association in 1836 he desired 'to draw into one band of unity the intelligent and influential portion of the working classes in town and country, and to seek by every legal means to place all classes of society in possession of equal political and social rights'. Throughout his career Lovett with quiet and self-sacrificing devotion gave himself to the cause of the education of the people and believed that only a self-disciplined and enlightened proletariat would justify the full aims of democratic government. The Association, under his influence, declared that 'a gradual improvement of the working classes' was desired 'without commotion or violence'. This was not the spirit of the *Northern Star* and the cleavage between the more turbulent northern manufacturing districts and London became clearer and clearer as the Movement gained momentum.

There was a wide difference in temperament between Lovett and Cooper. The latter was more emotional, aggressive and self-assertive than the steady-going Cornishman. The traditional characteristics of the Celt and the East Midlander seem in their cases to have been reversed. Lovett was no orator, but a man of steadfast principle, unremitting in diligence and perseverance. Cooper was a sentimentalist, whose warm heart was stirred by the sufferings of the Leicester

stockingers and, when the fire burned, an outburst of impassioned speech followed. He was generous in his sympathies but very conscious of his own personality and inclined to be quarrelsome. It is not surprising to find him an enthusiastic supporter of Feargus O'Connor during his most active years in the Chartist Movement, nor is it surprising to find that this loyalty did not endure to the end. The influence of the Methodist organization and methods is seen in the careers of both Lovett and Cooper, but the religious influence was deeper in the case of Cooper and its effects more enduring.

Cooper came into the Movement rather late. He was engaged in journalistic work in Lincoln between 1836 and 1839 when he went up to London to try his fortune there. He lost his savings in several months of a severe struggle for existence and did not secure regular employment until March, 1840, when he became editor of the *Kentish Mercury, Gravesend Journal and Greenwich and Surrey Gazette*. He kept this dying concern going until November, 1840, when he was called to his birthplace, Leicester, to work on the *Leicestershire Mercury*. It was at the beginning of December in that year that his paper sent him to report a Chartist lecture by John Mason, a Birmingham shoemaker. Cooper was stirred by the plea for political rights for the people and as he left the room it was eleven o'clock. About twenty ragged men had been the only audience and he set out for home in company of three or four of them. As they passed along the quiet streets he was surprised to observe that the upper windows of the poorer houses were all lit up. He could hear the stocking frames moving and inquired whether the weavers often worked till nearly midnight. His companions told him that work was very irregular and was welcome at any time; the average wages were four shillings and sixpence. 'Four and sixpence,' said I; 'well, six fours are twenty-four, and six sixpences are three shillings; that's seven-and-twenty shillings a week. The wages are not so bad when you are in work.' 'What are you talking about?' said they. 'You mean

four and sixpence a day; but we mean four and sixpence a week.' Cooper was astounded and naturally asked how they could possibly keep their wives and children. He was to learn more of this bitter economic problem before he was much older. December 5, 1840, was the date of his conversion as a Chartist.

Meanwhile the Movement had been gathering force in all parts of the country and had now three years of propaganda behind it. In the north of England great mass meetings had been held with all the fervour of a religious revival. Indeed, Mark Hovell calls these early gatherings 'a Wesley-Whitefield crusade over again'. This is not surprising when we remember that two of the most excitable leaders, Stephens and Oastler, came from Methodist circles. In spite of pouring rain, 300,000 persons are said to have been present at a meeting on Kersal Moor, near Manchester, addressed by Stephens and O'Connor, on September 24, 1838. Nearly all Oldham must have been there for 20,000 are said to have marched over from that town alone. The next day the orators were at Sheffield with Ebenezer Elliott in the chair. Torchlight meetings were held at night and the wilder spirits began to demand arms. The middle-class Whigs were quite as alarmed and antagonistic as the Tories. Indeed, as the Whigs were more closely concerned with industry and commerce it was they who were likely to feel the first effects of any Chartist revolution. Many unfounded charges were made against the Chartists and we find Lovett writing to Francis Place in March, 1839, to say that these calumnies were being dissipated, expressing the hope that 'the blood and thunder heroes are being done up'. His hope was vain, for the extremists with their violent language succeeded in arousing enough fear and opposition to destroy their own cause.

The great event of 1839 was the National Convention which met at the British Hotel near Charing Cross on February 4. Parliament was meeting the same day, as also was the first Anti-Corn-Law League Conference. This campaign for



Free Trade was destined in the next few years to steal much of the thunder of the Chartists. The Chartist Convention was a respectable, black-coated gathering of fifty delegates and took itself very seriously as a possible rival to Parliament. It was, however, dominated by the O'Connor element who disgusted men like William Cobbett's son. The sessions continued until May when the Convention moved to Birmingham and the first Monster Petition to Parliament was organized there. A rising was only prevented in the north by the tact and skill of Sir Charles Napier but at Newport (Mon.) a small body of troops was attacked by a mob led by John Frost, who was attempting to release Henry Vincent from prison. Frost had been a magistrate but was removed from the bench by Lord John Russell for his violent political speeches.

The Government decided that the situation was serious and during the winter 1839-40 imprisoned practically every Chartist leader in the country. Stephens had been already incarcerated at Manchester, Lovett and Collins were arrested at Birmingham and later received twelve months' imprisonment, Frost and two others were condemned to death but the sentence was commuted to transportation for life. O'Connor himself served ten months for libel and about 500 men suffered some form of severe penalty. It is impossible to read the memoirs and biographies of some of these victims of their own devotion without indignation against the governing powers. Granted that the Government really feared a rising, granted also that the Chartist leaders were capable of using violent and dangerous language on occasion; nevertheless, something was wrong with a system that found it necessary to exile and imprison and, in some cases, execute men who for the most part were high-minded idealists. We only need to turn to the pages of *Alton Locke*, *Oliver Twist*, *Mary Barton* and *Felix Holt* and other novels of the period to know how dark a picture England revealed at the beginning of the hungry 'forties.

Who can wonder that men were backing O'Connor the demagogue rather than Lovett the educationist? Northern factory hands, ground down under the tyranny of long hours and little pay, had no use for schools as their way of salvation. That process was too slow even if it were tolerable for starving children. In 1838 the weavers of Manchester had made a return of 356 families of 4,563 individuals whose average earnings amounted to two shillings and a penny a week. Half of these starving wretches lived on a penny a day for food and clothing. O'Connor was the leader of them. Lovett, when he was released from gaol, started the National Association for Promoting the Political and Social Improvement of the People. In prison he had written a tract on *Chartism* which outlined a scheme by which Chartists should contribute a penny a week and raise funds for eighty schools at £3,000 each; the rest of the money was to be spent on libraries, publications and missionaries. The instructed will see the influence both of Robert Owen and of Methodism in these dreams. He was ridiculed by O'Connor who was released in August, 1841, claiming now in the most arrogant way that he had led the working-class movement 'single-handed and alone'. He had no use for Lovett's plans, nor for Vincent who was preaching teetotalism, nor for Collins who was founding Chartist churches. The *Northern Star* railed against knowledge Chartists, teetotal Chartists and Christian Chartists indiscriminately.

The sympathy of the middle classes had begun to be awakened by the savage attack on the Chartist leaders. At last the English feeling for the bottom dog began to assert itself. In the House of Commons a motion asking the Queen to reconsider the cases of political prisoners was only lost by the casting vote of the Speaker in May, 1841. O'Connor advised the Chartists at the elections to give their support to the Tories rather than to the Whigs and this may have contributed something to the downfall of the Melbourne administration. But for the emergence of the Anti-Corn-

Law League and the extravagant leadership of O'Connor the Chartists might have won a peaceful victory. They were, however, destined to quarrel among themselves and to see a movement that began in so impressive a manner die away to a pitiful close. For the moment, before the popularity of Cobden, Bright and the repealers led crowds of the more moderate Nonconformist working men out of the Chartist Movement over to the cause of Free Trade, Feargus O'Connor was the hero. They made up hymns in his honour and sang fervently to a revival tune with the Lion of Judah chorus:

O'Connor is our chosen chief  
He's champion for the Charter.  
Our Saviour suffered like a thief  
Because He preached the Charter.

'How fierce my discourses became now in the Market Place on Sunday evenings,' Cooper says. 'My heart often burned with indignation I knew not how to express. I began from their sympathy to feel a tendency to glide into the depraved thinking of some of the stronger but coarser spirits among the men.' He was drifting more and more into antagonism to the Churches if not to Christianity itself. Instead of using the strong foundation of Nonconformist Radicalism on which to build, he and other Chartist leaders were at this time driving such valuable allies into the Cobdenite camp. The Quaker Joseph Sturge, with the help of the *Nonconformist* paper, did his best to bring the two popular movements together and to reconcile the interests of the middle and working classes. The interesting meetings held in Birmingham for this purpose in April, 1842, proved a failure and the Chartists missed their last opportunity of winning a national majority for their cause. A majority of sympathizers in the country could not, of course, have carried the Charter through Parliament but the strategy of the Chartist leaders compares badly with that of Cobden and his friends.

After 1842 the Chartist cause rapidly declined. Not only was Free Trade the more popular cry but the Chartist leaders

were divided among themselves. Education, self-discipline and teetotalism were merely objects of ridicule to Feargus O'Connor whereas they were the Gospel itself to Lovett and Vincent. Lovett began to concentrate on the first point in the Charter as the key to all the rest and so the Complete Suffrage Union was formed. This new union succeeded in getting a motion by Sharman Crawford of Rochdale discussed in the House of Commons on April 21, 1842, and got the votes of 67 Radicals and Free Traders on its side, but 226 Whigs and Tories voted against the motion. The next month a second monster petition, six miles in length with 3,317,702 signatures, was presented to Parliament in favour of the complete Charter. On May 3 the whole subject was discussed in the House. Macaulay made a great oration against universal suffrage, declaring that 'it would be fatal to all purposes for which Government exists'. Roebuck, in supporting the Charter, did not help matters by speaking against 'the trashy doctrines of the Petition' and referring to O'Connor as 'a malignant and cowardly demagogue'. Lord John Russell naturally seized on this description of the hero of the Chartists and said that the extension of the suffrage would ensure the return of such a person to Parliament. Actually O'Connor was elected for Nottingham in 1847 by defeating John Cam Hobhouse, having been beaten by him there in the previous year. The monster petition was killed by a vote of 287 to 49 against it.

This was a bitter disappointment to the zealots of the Movement and the physical force Chartists showed their resentment by giving up the sport of breaking up Free Trade meetings and turning to more dangerous methods. The summer of 1842 saw a series of strikes in the North and Midlands. In August a great meeting at Mottram Moor resolved to 'down tools' until the Charter was passed. In some of the Lancashire towns the strike was known as the Plug Plot because of the methods that were used to put the engines out of action. Within a week the Mottram Moor resolution

had been passed in nearly all the chief Lancashire towns. There was great excitement among the potters of North Staffordshire and among the miners and iron workers of the Black Country. Thomas Cooper has described how he saw infantry marching with fixed bayonets through the streets of Lngton, while he was trying to get a message sent to the Leicester Chartists to bring them into line with the Staffordshire, Cheshire and Lancashire strikers.

Thomas Cooper's Staffordshire adventure was the great event of his life. It led to imprisonment and ultimately to his severance from the Chartist Movement. In August, 1842, he had gone with O'Connor and other Chartists to support Joseph Sturge in the effort to win a seat in Parliament at Nottingham. The election scenes were very disorderly; the Nottingham 'Lambs' distinguishing themselves by most unlamblike behaviour. The Tory candidate was John Walter who was helped by Joseph Rayner Stephens, the militant crusader against the poor laws. The Chartists naturally regarded him as a renegade and tore up his portrait in the *Northern Star* throwing it in his face. This led to a furious fight between O'Connor and his followers against the Tory 'Lambs'. O'Connor's party won the fight but lost the election. Cooper returned to Leicester addressing 'camp-meetings' of Chartists on his way. At Leicester he was elected delegate to the Chartist Conference at Manchester. He travelled by Birmingham, Wednesbury, Bilston, Wolverhampton and Stafford to Hanley, speaking at great gatherings and finding strikes and excitements all along the route. His Sunday evening open-air sermon at Hanley was based on the text, 'Thou shalt do no murder'. The theme was the wrongs of the people driven to battle by kings and governments and oppressed by millionaires and landlords at that very time. He closed by warning the crowd to keep the commandment, but the whole address was inflammatory. At eight o'clock the next morning he addressed another Pottery crowd of several thousands and was supported by a seventy-year-old

veteran in the cause, named John Richards. By unanimous resolution the crowd agreed to strike for the Charter. They set about stopping all other workers by force later on in the day. Cooper denied that he appealed to force or advocated theft as a means of obtaining food. It is significant, however, that Kingsley (who knew Cooper and his story well) in *Alton Locke* makes his hero precipitate the riot which ends in his imprisonment by crying out at the close of his address: 'Go and get bread! . . . There are rights above all laws, and the right to live is one.'

A day of rioting followed and Cooper knew that he would be arrested. The story of his escape from the Potteries and night walk to Crewe to catch the train to Manchester is one of the most thrilling pages in his autobiography. The Manchester Conference supported the strikes and Cooper was in the more combative section of the delegates, prepared to fight if necessary. To Cooper's astonishment, his great leader O'Connor reproved him for his attitude, and appealed for moderation. This was the beginning of the rift between them. He was allowed to go back to his home in Leicester but a warrant was soon out for his arrest, and he found himself in Stafford gaol by the end of the same eventful August. The trial did not take place until October when he conducted his own defence and made an eloquent closing speech of two hours' duration. He was found not guilty of arson, but a fellow-prisoner named Ellis, who had an equally good alibi, was sentenced to twenty-one years' transportation. On other charges he was allowed bail until the Assizes which were not held until March, 1843. The charge now was one of 'seditious conspiracy'. The trial lasted ten days and the jury pronounced the defendants guilty. They were summoned to London and on May 5 were allowed to address the Court in mitigation of sentence. Old John Richards spoke simply that he had learned his principles from the Rt. Hon. Charles James Fox and the Rt. Hon. William Pitt and though he was seventy years of age, he still hoped to see the Charter the law of the



land. Cooper followed with an oration of five hours and a half. Richards was sentenced to a year's imprisonment and Cooper to two years.

Cooper fought hard against the severe conditions of prison life and at last was able to get books, ink and paper. He set himself to the continued study of languages, even going through two-thirds of the Old Testament in Hebrew along with much other serious study. It was in prison, too, that he composed his long poem of the *Purgatory of Suicides*, which is still mentioned in any complete History of English Literature as a minor poem of the period, though it is minor not as judged by the standard of length but by the poetical status of its author. It must be confessed that Cooper's poetry can now be read without exciting any enthusiasm. The *Purgatory of Suicides* came out in August, 1845, and the first edition sold out at once; it brought no profit then to its author, and after his release on May 4, 1845, he found it very difficult to get a living. In his quest for a publisher for his books he met with sympathy from Disraeli and Douglas Jerrold, but the way was difficult. Feargus O'Connor promised help but proved a broken reed. Indeed, O'Connor's own position was becoming desperate. The *Northern Star* was flickering out. He had become dictator of the Chartist Movement but a wave of comparative prosperity during Cooper's imprisonment had still further weakened the Chartists. Cobden said in a letter to his wife (December 4, 1845), 'Our meetings are everywhere gloriously attended. There is a perfect unanimity among all classes; not a syllable about Chartism or any other *ism*, and not a word of dissent'.

O'Connor had begun to look round for a new means of winning popular support and hit upon a fantastic land settlement scheme, which was to prove his ruin. When Cooper first came out of prison, O'Connor may have thought that Cooper's popular gifts might be of use to him. However, he could tolerate no rival near the throne and a bitter quarrel soon broke out between the two hot-tempered men, which

was never healed. O'Connor was determined to drive Cooper out of the Chartist Movement and did his best in the columns of the *Northern Star*. Cooper replied through *Lloyd's Newspaper*, but at the Leeds Chartist Convention of 1846, after a violent scene he was forcibly expelled. It seems therefore that the active career of Thomas Cooper within the Movement lasted little more than a year though he was always called 'the Chartist'. He turned to lecturing on pacifism and general subjects and even supplied for W. J. Fox at the famous Unitarian or rationalist congregation at South Place Chapel.

O'Connor had alienated the sympathies of one after another of the best men who were fighting for the Charter. At this crisis he found an enthusiastic lieutenant in a young lawyer named Ernest Jones. He was the son of a major who had married into an aristocratic family, yet he sacrificed all for the cause of the Charter. He, like Cooper, suffered two years' imprisonment but this was for a jesting declaration that the green flag would yet float in Downing Street. This shows the influence of the Irish revolutionaries which had revived in the drab years that followed the famine. John Mitchell started the *United Irishman* at Dublin as a direct challenge to the British Government. He had crowds of sympathizers among the working men of England. In March, 1848, the Free Trade Hall at Manchester was packed to suffocation by Chartists and Irish Repealers who had all paid for admission. The year of revolution had begun and the fiery torch was being carried over Europe. Manchester was determined to be in the conflict. The House of Commons rapidly passed a Bill making seditious speaking a felony and Mitchell changed the title of his paper to *The Felon*.

London now became nervous about the great demonstration for the Charter that was to be held on April 10. The Government announced that a procession would be illegal and began to swear in special constables. By the great day the number of 'specials' had risen to 70,000. O'Connor

pleaded at an early morning meeting of the leaders that the procession should be abandoned. He had lost his nerve and was overruled. The Chartist delegates marched from Holborn over Blackfriars to Kennington Common where a crowd of between 15,000 and 17,000 people had gathered. It was much less than had been expected. O'Connor promised the police that there should be no procession from Kennington to the House of Commons. The Government forces were stronger than those of the 'revolutionaries'; the Chartist leaders were distracted; rain began to fall steadily and in the gathering darkness the crowd turned miserably homewards. The capitals on the continent might be ablaze with revolution; once more London had escaped. The great Chartist climax had turned out to be a fiasco.

Cooper took no part in this demonstration. He was now interested in a rival organization called the People's Charter Union. The chief work it achieved was to carry on agitation against 'taxes on knowledge'. All movements for the Charter were beginning to collapse. Practically all the aims of the Charter were achieved before the end of the reign of Victoria and yet this first great working-class political movement in England is sometimes spoken of as a failure. It has many enthusiastic and heroic and some wild and foolish pages in its story but it is on the whole a bracing and stimulating chapter in the history of democracy. In spite of brutal opposition it commanded a hearing in many of the best minds and articulated thousands of working men to their apprenticeship in political life. It made men study the problems of their own times and use their brains for self-betterment. Much of the idealism of the Movement came from those who had derived their first inspiration in Methodist and Nonconformist chapels. Of such leaders Thomas Cooper is not the least interesting.

A. W. HARRISON.

## AN OLD HANDBOOK ON THE PASTORAL OFFICE

**N**O book has proved more profitable during twelve months' steady reading than George Herbert's *A Priest To The Temple*.

Since it is not proposed to deal with the author of this work in any way, it must be sufficient to state that he lived for but forty years, during which time he filled the positions of Public Orator in Trinity College, Cambridge, prebend of Leighton Bromswold, Hunts, and rector of Fuggleston with Bemerton, Wilts. *A Priest To The Temple* was printed in 1633 after Herbert's death in the same year.

The book was written, as the author states in the preface, in his desire 'to please Him . . . considering with myself that the way to please Him is to feed my flock diligently and faithfully', to which end he goes on 'to set down the form and character of a true pastor, that I may have a mark to aim at, which also I will set as high as I can, since he shoots higher that threatens the moon than he that aims at a tree'.

Various definitions of 'a true pastor' appear throughout the book. The first could hardly be bettered, save, perhaps by substituting 'elevating' for 'reducing'—'A pastor is the deputy of Christ for the reducing of man to obedience.' Other definitions are—'He is in God's stead in his parish.' 'He is a father to his flock.' 'He keeps God's watch.'

The pastor is thus no mere professionalist. He is called of God to do God service in a sense in which this cannot be true of any others who are 'called'. The pastor's service is that of a deputy appointed by God. He represents God in the peculiar sense that he represents no one else. He speaks for God and his word has therefore that distinctive authority. It is that the author himself may be a worthy deputy that

he sets down the rules for a pastor which constitute this book.

In describing the character of the parson, Herbert shows very clearly his awareness of the fact that he is a citizen of two worlds. Thus the

'deputy of Christ is exceeding exact in his life, being holy, just, temperate . . . in all his ways, avoiding all covetousness neither being greedy to get, nor niggardly to keep. . . . Because luxury is a very visible sin the parson is very careful to avoid all the kinds thereof. . . . He is very strict in keeping his word . . . neither will they believe him in the pulpit whom they cannot trust in his conversation. The parson's yea is yea, and nay, nay; and his apparel plain, but reverend and clean, without spots, or dust, or smell; the purity of his mind breaking out and dilating itself even to his body, clothes and habitation'.

This perfect adjustment between his citizenship of heaven and earth has, moreover, a parallel as concerns purely earthly things. 'The parson is a balanced man.' An example of it is given in regard to his use of money. 'Of the occasions for spending he regards a poor man, his country, his friend, his table, his apparel as each having their place.'

Even in his joy and his sorrow the parson preserves this poise. 'The parson is generally sad, because he knows nothing but the Cross of Christ, his mind being defixed on it with those nails wherewith his master was.' If he looks elsewhere than upon the Cross he sees 'sin and misery; God dishonoured every day, and man afflicted. Nevertheless he sometimes refresheth himself, as knowing that Nature will not bear everlasting droopings'. And even this escape into joy (Herbert's term for it is 'mirth') the parson avails himself of in order that he may make himself a more effective 'deputy', because 'instructions seasoned with pleasantness both enter sooner and deeper'.

All knowledge is valuable to the parson and he studies where he may be able, finding in every printed word that which may serve to make him a worthy 'deputy'. But 'the chief and top of his knowledge consists in the Book of

Books. . . . There he sucks and lives'. To the understanding of the Scriptures he brings

'a holy life . . . prayer . . . and a diligent collation of Scripture with Scripture . . . all truth being consonant to itself. . . . To this may be added the consideration of the text with the coherence thereof, teaching what goes before and what follows after, as also the scope of the Holy Ghost. . . . He doth not so study others as to neglect the Grace of God in himself . . . wherefore he hath one comment at least upon each book of Scripture'.

In the chapter on 'The Parson's Library' this point is brought out vividly where the opening words are: 'The . . . Parson's . . . library is a holy life.'

Second to the study of the Scriptures is the study of morals.

'He greatly esteems of cases of conscience wherein he is much versed. And, indeed, herein is the greatest ability of a parson, to lead his people exactly in the ways of truth, so that they neither decline to the right hand nor to the left. . . . If a shepherd know not which grass will bane and which not, how is he fit to be a shepherd?'

Of the conduct of Divine Worship Herbert has much to say which is now irrelevant, but more is of permanent value. Addressing himself to this duty, the parson

'composeth himself to all possible reverence, lifting up his heart, hands and eyes, and using all other gestures which may express a hearty and unfeigned devotion . . . his voice is humble, his words treatable and slow, yet neither so slow as to let the fervency of the supplicant hang and die between speaking, but with a grave liveliness. . . . The pulpit is his joy and his throne. . . . When he preacheth he procures attention by all possible art, both by earnestness of speech and by a diligent and busy cast of his eye on his auditors. . . . Sometimes he tells them stories and sayings of others—they men heed and remember better than exhortations, which, though earnest, yet often die with the sermon. . . . The character of his sermon is holiness; he is not witty, or learned, or eloquent, but holy . . . holiness is gained by choosing texts of devotion, moving and ravishing texts'.

The parson has, moreover, another means of promoting holiness in his sermon. It is by 'making many apostrophes to God, as "O, Lord, bless my people, and teach them this point". . . . Some such irradiations scattering in the sermon carry great holiness in them'.



Herbert advises that the length of a sermon should not exceed more than one hour, this custom having been fixed by the agreement of the centuries—'All ages have thought that a competency.' And he adds that 'he that profits not in that time, will less afterwards'. The latter statement is characteristic of Herbert's shrewd practical judgment.

In harmony with Herbert's thought of the essential holiness of the sermon are two other observations which may be quoted with profit.

'The parson on Sundays . . . seems to himself as a market man is when the market day comes. . . . He makes a peculiar prayer for a blessing on the exercises of the day . . . that his flock may come with holy hearts and awful minds into the congregation.' 'The parson being to administer the Sacraments is at a stand with himself how or what behaviour to assume for so holy things.'

And he concludes that all the parson can do is 'to throw himself down at the throne of grace'.

Herbert, reflecting the mind of his age, recognizes that 'virginity is a higher state than matrimony', and urges the unmarried parson never to talk with any woman alone, but if the parson be married, then

'the choice of his wife was made rather by his ear than by his eye: his judgement, not his affection, found out a fit wife for him, whose humble and liberal disposition he preferred before beauty, riches and honour. He gives her . . . half at least of the government of the house, reserving so much of the affairs as serve for a distraction for him'.

His house is 'a copy and model for the parish'. At the same time he is responsible for the spiritual welfare of his servants and the domestic arrangements are so made as to provide especially for their religious education.

In Herbert's time the parson was required to be to his people not pastor alone but also lawyer and physician and it is characteristic of him that he suggests, with quaint solemnity, the means to be adopted whereby the parson may be equal to these latter demands, and in such a way as to relate them definitely to his spiritual calling. Most precise

is his advice in respect of the parson being a physician. 'It is easy for any to attain to such a measure of physic as may be of use to him both for himself and for others. This is done by seeing one anatomy, reading one book of physic (he even names the book), having one herbal by him'. But above all, the parson, in the same manner that he prescribes 'damask or white roses' and 'plantain, shepherd's purse, knotgrass' for common ailments as being the clerical equivalent to the apothecaries' 'rhubarb or bolearmena', uses prayers for the cure of the sick, '. . . for this is to cure like a parson, and this raiseth the action from the shop to the Church'.

In the chapter entitled 'The Parson Surveys', Herbert provides not only a picture of his time but also of the parson in relation to the time. He sees the great national sin as idleness, which he defines as 'having no calling and walking carelessly in our calling'. Every man must have a vocation because 'man's nature possesses two instruments . . . reason in the soul and a hand in the body, and . . . every gift or ability is a talent to be accounted for and to be improved to our Master's advantage. . . . It concerns the Commonwealth that none shall be idle but all busied'. It will be seen how Herbert relates toil to God first—it is part of our duty to Him—and to men next, since man has duties not only to God. Yet, lest any should miss his meaning, he immediately adds, with a sting in the end of it: 'Riches are the blessing of God and the great instrument of doing admirable good; therefore all are to procure them honestly and seasonably, when they are not better employed.' . . . And again: 'We should sell all and give to the poor that we may then get more to give still further.'

He thinks the parson should give advice to 'single men' concerning an alternative to idleness. They should 'study of law, of divinity', attendance at Assizes and Court will aid their study; they should travel and do committee work, and '. . . for all gentlemen that are not weakened and disarmed with sedentary lives . . . a knowledge of the use of arms'

is urged, that 'as the husbandmen labour for them, so must they fight for and defend them when occasion calls'.

Equally pointed is Herbert's advice to 'younger brothers,' 'in whom idleness is intolerable and a shameful wrong both to the Commonwealth and their own house'. (It will be noted how clear he is in his statement of relative claims. God comes first, then the Commonwealth, then the family.) Upon these younger brothers he urges—and advises all parsons to urge—the study of civil law, 'which is the key of commerce, and discovers the rules of foreign nations', of mathematics, fortification and navigation; and he finally advises emigration 'to those new plantations' (Virginia) or travel, particularly to Germany and France . . . 'observing the artificers and manufactures there' with a view to ' . . . transplanting them hither . . . to our country's advantage'.

Taking into account the fact that the gulf between the rich and the poor was wider, and less capable of being bridged, then than in our time, Herbert reveals an astonishing balance in his rules for the attitude of the parson in this regard. His flock consisted of rich and poor and the parson had a duty to perform in relation to both. Thus, he would elect to the dignity of being Church officials the rich in preference to the poor, ' . . . it being the greatest honour of this world to do God service'. The rich, therefore, being called to this service, are urged to 'Do well and right, and let the world sink'.

Nor can the parson be unmindful of the sin of pride of which the rich may be guilty, but because they are rich the parson must not be silent.

' . . . If there be gentry and nobility . . . who sometimes make it a piece of state not to come at the beginning of service with their poor neighbours, but at mid-prayers . . . (the parson) by no means suffers it, only protesting that not any ill-will draws him to it, but the debt and obligation of his calling being to obey God rather than man.

'After a man is once minister, he cannot agree to come into any house where he shall not exercise what he is, unless he forsake his plough and look back. Wherefore they are not to be over-submissive and base, but to keep up with the lord and lady of the house, and

to preserve a boldness with them and all, even as reproof to their very face when occasion calls, but seasonably and discreetly. . . . They who for the hope of promotion neglect any necessary admonition and reproof, sell (with Judas) their Lord and Master.'

The other angle of the situation is made clear. Visiting on weekday afternoons the parson finds his flock 'most naturally as they are, wallowing in the midst of their affairs'. The nature of his conversation with them is determined by their occupations of the moment, . . . neither disdaineth (the parson) to enter into the poorest cottage, 'tho' he even creep into it'.

But he has other duties of a practical nature which must claim his attention. He

' . . . hath a special care for his Church; that all things there be decent . . . in good repair . . . clean . . . (with) fit and proper texts of Scripture everywhere painted . . . and that all painting be grave and reverent, not with light colours and foolish antics . . . that all the books appointed be there . . . not torn or fouled, but whole and clean and well bound'.

The definition of the pastor noted earlier—'He is a father to his flock'—receives this unusual, but most helpful interpretation: 'When any sins he hateth him not as an officer, but pities him as a father, even in those wrongs which . . . are done to his own person, he considers the offender as a child. . . .' This fatherly attitude finds expression in another way: ' . . . Sometimes, when he knows there hath been, or is, a little difference, he takes one of the parties and goes with him to the other, and all drink or sup together. There is much preaching in this friendliness.'

This conception of the fatherhood of the parson is one which, if we mistake not, has little place in our present view. It is possible that the value of the ministry might be somewhat enhanced if it had more.

The stress which Herbert lays upon the parson's integrity, especially in so far as unbelievers are concerned, is of the utmost moment. 'In his dealings with unbelievers the parson prays for them, uses them lovingly and sweetly argues with

them . . . ' he being able to do the latter not only because he has studied to understand the arguments of unbelief but as being aided by 'his own strict religious life' and a 'humble and ingenious search of truth, being unmoved in arguing, and void of all contentiousness, which are two great lights able to dazzle the eyes of the misled'.

The parson, indeed, lives for his ministry and bends everything to the purpose of a 'deputy of Christ'. Even when he is removed from his flock, he remains a parson, regarding all whom he should meet with as sheep to whom he must be a shepherd. When ' . . . just occasion calleth him out of his parish (which he diligently and strictly weigheth, his parish being all his joy and thought) he leaveth not his ministry behind him but is himself wherever he is . . . ' audibly blessing all whom he meets and at his lodging calling all who are willing to prayer; or, if staying with relations, taking stock of the spiritual condition of the home and considering ' . . . what kind of a remedy fits the temper of the house best . . . he faithfully and boldly applies it . . . ' not of any 'desire to meddle with other's affairs, but . . . to do all the good he can'.

The nature of our modern life is such that some of the details as thus stated are quite unwelcome as being entirely out of place. Nevertheless, the mood is admirable and its modern counterpart entirely necessary.

We have an impression that the modern parson is scarcely treated with the respect which was accorded him even a quarter of a century ago and perhaps it is an indication that history is bent upon repeating itself again in this matter. Herbert writes of ' . . . the general ignominy which is cast upon the profession . . . ' and even observes that the very . . . rules which he hath resolved to observe . . . ' must bring him into contempt.

Later he writes a little more moderately of the attitude. There is a tendency to despise the parson. If that be the truth about the attitude of that time, it is fair to say that

it is at least becoming the truth concerning the attitude of this. This is no place to consider the reasons—if such there be—for this tendency, but it will not be without point to present Herbert's suggestions for overcoming it. They are: 'A holy and unblamable life,' a 'courteous carriage and winning behaviour,' a 'bold and impartial reproof,' and, if need be, a resort to authority, so that 'the sentence lighting upon one, the example may reach to all.' Alternatives to these methods of resisting the tendency are: To take ill-treatment 'saying nothing at all', or to reply in a slighting way, showing that reproaches touch the parson 'no more than a stone thrown against heaven, where he lives', or 'in a sad way . . . grieved', or 'in a doctrinal way, saying . . . "You hurt yourself, not me; he that throws a stone at another hits himself"; and so between gentle reasoning and pitying he overcomes the evil'. There is one final way. It is '. . . a triumphant way, being glad and joyful that he is made conformable to his Master'.

It will be apparent from the foregoing that *A Priest To The Temple* is no mere ancient text book. In its way it is also a manual of devotion. There is not one of its thirty-seven chapters which has not a valuable word to say both for the conduct of affairs and for the good of the soul. It has not a little which is of positive practical value for the conduct of a ministry in this day and a minister who absorbs its spirit and captures its mood will work not only with better heart but to better purpose.

Meanwhile it is good for a man that he sit quietly communing with his own soul as he reads the concluding words of so unlikely a chapter as that entitled 'The Parson's Dexterity in Applying Remedies'.

'And all may certainly conclude that God loves them, till either they despise that love or despair of His mercy; not any sin else but is within His love; but the despising of love must needs be without it. The thrusting away of His arm makes us only not embraced.'

STANLEY LUKE.



## THE MORAL ELEMENTS IN DEFOE'S FICTION

**D**IFFERENCES of opinion still exist among students of English literature regarding Defoe's motive in introducing the moral element in *Moll Flanders*, *Colonel Jack*, and *Roxana*. On the one hand, it has been claimed that Defoe in emphasizing the punishments resulting from evil-living was earnestly seeking to uphold, and, if possible, improve the moral standards of his fellow-countrymen; on the other hand, it has been argued that the moral tags scattered through these novels were inserted to divert criticism from many of the unvarnished scenes of immorality, and thereby placate pious middle-class readers for whom he primarily wrote. In the light of these conflicting views, it may not be altogether unprofitable to reopen the question.

That Defoe early in his writing career manifested more than an academic interest in moral questions, and that this interest continued unabated, throughout his life, his numerous writings on the subject will abundantly prove. The frequency with which he turned to the subject, the apparent seriousness of the treatment, and the homely nature of the moral instruction which he offered, indicate clearly that prior to his active fiction period he entertained hopes that through such writings he might make a modest contribution to the moral reform movement then in progress. Again, it is clear that several years before he was actively engaged in writing fiction he had positively determined to picture the vices of the times in plain blunt terms. It was doubtless his view that only through such straightforward language could he hope to arrest the attention of the masses of English readers to whom he mainly addressed himself.

In the preface to *The Essay on Projects*, (1697), he offered in defence of the plain-spoken language employed to condemn swearing, a statement which in all essentials is similar to

those presented in explanation of the immoral subject matter of the secondary novels. In part he wrote:

'In the chapter of Academies, I have ventured to expose the vicious custom of swearing. I shall make no apology for the fact, for no man should be ashamed of the exposing what all men ought to be ashamed of practising. But methinks I stand corrected by my own laws a little in forcing the readers to repeat some of the worst of our imprecations in reading my thoughts against it, to which, however, I have this to reply. First, I did not find it easy to express what I mean without putting down the words, at least not so to be very intelligible. Secondly, why should words repeated only to expose the vice taint the reader more than a sermon preached against lewdness should the assembly, for of necessity it leads the hearer to the thought of the fact; but the morality of every action is in the end; and if the reader by ill use renders himself guilty of the fact in reading which I designed to expose by writing, the fault is his not mine.'

An examination of the secondary novels reveals no marked departure from his earlier method of treating moral problems. Here as in the earlier tracts and pamphlets, vice is depicted in bold homely language; here, too, he admonishes his readers to observe the fate of the unrepentant evil-doer and the joy of the penitent rather than the narrative of their careers of wickedness. Note the following passage from the preface to *Moll Flanders*:

'Throughout the infinite variety of this book, this fundamental is most strikingly adhered to, there is not a wicked action in any part of it but it is first or last rendered unhappy and unfortunate, there is not a superlative villain brought upon the stage but either he is brought to an unhappy end or brought to be a penitent, there is not an ill thing mentioned, but it is condemned, even in the relation, nor a virtuous just thing but it carries its praise along with it. What can more exactly answer the rule laid down to recommend even those representations of things which have so many other just objections lying against them: namely, an example of bad company, obscene language, and the like?'

Or the reflections of Colonel Jack:

'I who had hitherto lived as might truly be said without God in the world began now to see further into all those things that I had never been capable of before, and this brought me at last to look with some shame and blushes upon such a course of wickedness as I had gone through in the world. I had been bred indeed to nothing of either religious or moral knowledge,

what I had gained of either was first by the little time of civil life in Scotland, where the abhorrence of the wicked life of my captain and comrade and some sober religious company I fell into first gave me some knowledge of good and evil and showed me the beauty of a sober religious life, though with my leaving the country, it soon left me too.'

But many students of English literature continue to challenge the sincerity of these moral reflections and observations. They see in them only the garrulous canting of a liar and hypocrite, who, fully armed with the knowledge of the reading tastes of English middle-class folk, deliberately set about to exploit them for pecuniary profit. Again, they fail to see how any serious and intelligent reader can accept at face value those moral reflections when such moralizations are so inseparably linked with vulgar and immoral scenes. With the soundness and plebeian idealism of this type of moral instruction, if divorced from the indecent subject matter, they have no quarrel. But they do affirm that the lessons on morality strewn through the fiction should be regarded as the interpolation of a shrewd mercenary writer bent on hoodwinking a reading public, the tastes and inclinations of which he probably understood better than any of his contemporaries. Is there ample justification for their contention?

Several years before Defoe wrote his outstanding fiction, he was often attacked by his journalistic opponents. On the whole, however, it would seem that such attacks were levelled primarily at his political writings and activities. His most bitter antagonists apparently looked upon his writings on morality as the outpourings of an illiterate dissenting journalist rather than the hypocrisy of an intelligent impostor. And while it is true that they were little concerned with his writings on moral topics that did not include debatable political subject matter, it is fair to assume that to weaken his hold on his large reading public they would have seized on an opportunity to expose the insincerity which motivated his discussions on morality had they the slightest grounds on which to support their case.

Further, the available eighteenth-century criticism on Defoe's fiction indicates that critics were little inclined to doubt that the morality stressed in his fiction was fundamentally an extension of the programme for moral reform which he championed in his earlier writings. Pope is reported by Spence to have said that 'there is something good in all that he wrote'<sup>1</sup>; Boswell states that Johnson was 'familiar with all of Daniel Defoe's works of imagination' and that Johnson in presenting Mrs. Montagu with a catalogue of all these works 'allowed a considerable share of merit to Defoe who bred a tradesman had written so variously and so well'.<sup>2</sup> Dr. Hugh Blair,<sup>3</sup> Dr. William Beattie,<sup>4</sup> and Clara Reeve,<sup>5</sup> though making no reference to the secondary novels, were greatly impressed with the moral quality of *Robinson Crusoe*. Although George Chalmers, Defoe's first biographer, questioned the lack of taste displayed by the author in his excessive use of scenes from vulgar life, there was no doubt in his mind as to Defoe's desire to make use of such material to promote a healthier moral life. That such was Chalmers' conviction, his comment on *Moll Flanders* clearly demonstrates:

'Defoe was aware that in relating a vicious life it was necessary to make the best use of a bad story, and he artfully endeavours that the reader shall be more pleased with the moral than with the fable, with the application than the relation, with the end of the writer than the adventures of the person.'<sup>6</sup>

Such a point of view towards Defoe's secondary novels prevailed among the majority of British critics up to the 1840's when a more unfavourable attitude began to manifest itself. The charge that Defoe was insincere in introducing moral instruction in his secondary novels has never been satisfactorily substantiated. At the same time, it is not difficult, in the light of the course of British fiction during the

<sup>1</sup> *Spence's Anecdotes* (Singer's Edn.), p. 258, 1820.

<sup>2</sup> *Boswell's Life of Johnson*. Ed. by F. B. Hill. Vol. III, p. 267, 1877.

<sup>3</sup> *Lectures on Rhetoric and Belles Lettres*. 1783.

<sup>4</sup> *Dissertations Moral and Critical*. Dublin. 1783.

<sup>5</sup> *The Progress of Romance*. London. 1785. <sup>6</sup> *Life of Defoe*. 1786.

Victorian period, and the startling revelations on Defoe's unscrupulous political conduct made possible through Lee's researches, to account for the wide acceptance of this unsupported indictment. It is a matter of fairly common knowledge among literary students that many able critics of the Victorian period were out of sympathy with the coarse realism of eighteenth-century fiction. Once, therefore, critics were agreed that coarse scenes featuring immorality had no place in fiction, it was an easy step to infer that the accompanying moralizing, condemning the unworthy conduct of the characters, was not to be accepted as genuine. They accordingly branded Defoe and other eighteenth-century novelists as corrupters of the morals of the nation. It was this hostile attitude towards coarse realistic fiction prevalent even before the 1840's that led Charles Lamb to defend Defoe. In the following passage, he attempts to show why Defoe used such subject matter and fully justifies him for so doing:

'I would not hesitate to say that in no other work of fiction where the lives of such characters are described is guilt and delinquency made less seductive, or the sufferings made more closely to follow the commissions, or the penitence more earnest or bleeding, or the intervening flashes of religious visitation upon the rude uninstructed soul more meltingly and fearfully painted. They in this come near to the tenderness of Bunyan, while the livelier pictures and incidents in them, as in Hogarth and Fielding, tend to diminish that fastidiousness to the concerns and pursuits of common life which an unrestrained passion for the ideal and sentimental is in danger of producing.'<sup>1</sup>

It seems evident, therefore, that the refusal of many nineteenth-century critics to recognize Defoe's sincerity in embodying moral sentiment in the works under consideration was, in part, influenced by the reaction of their times against coarse realism in fiction, rather than a serious study of Defoe's life and work and the social and literary tendencies of his period.

Again, the frequency and intensity of the condemnatory criticism of the secondary novels which followed in the wake of Lee's discoveries, published in 1869, suggests that these

<sup>1</sup> *Prose Works*. Vol. VI, p. 242.

findings which undeniably revealed Defoe as untruthful and unscrupulous in some of his political activities, were not without their influence on many critics of his fiction. William Forsythe in his *Study of Novels and Novelists of the Eighteenth Century* (1871) questioned the sincerity of Defoe's moralizing in *Moll Flanders*, *Colonel Jack* and *Roxana*. He felt that it was little short of audacity for Defoe to expect readers to accept his denial of any attempt to feature immorality in *Roxana* in the face of the conversation between Roxana and her maid, Amy. A contributor to the *Spectator*, (1874), claimed that Defoe's 'masterly use of language and his wonderful inventive faculties were often turned to bad uses'. The *Nineteenth Century*, (1879), charged that the secondary novels 'are bad in their very essence'; 'that *Roxana* is an accurate sample of what a bad book may be', and that 'Defoe's teaching as a moralist had been altogether bad'. It seems highly probable, therefore, that the new light thrown on Defoe's character through Lee's researches played an important part in the changed attitude of many critics regarding the moral value of Defoe's fiction. In other words, since Defoe had proved himself to be unethical in his political conduct and writings they refused to credit him with any honesty and integrity in many of his non-political writings. To many well informed students of English literature he still remains the greatest liar in the English language.

But as has been unquestionably proved by many Defoe scholars of our generation there is no sound basis for the contention that Defoe cannot be relied on to tell the truth. Modern investigation has done much to dispel the view that the mark of dishonesty brands so many of his utterances. There is, to be sure, much in his career that is inexcusable. Yet when all has been said on this score, he is to be credited with a useful, and, according to his lights, a wholly honourable crusade in behalf of the moral betterment of his country.

From the foregoing discussion it would seem fair to conclude that Defoe was not seasoning his novels with moral



tags merely for the sake of placating his many pious middle-class readers. During the whole course of his writing career he was wholly consistent in upholding a practical, if not lofty standard of morality. Early in his journalistic career, he assumed the role of common sense teacher of morality. Need one, therefore, be surprised to find the old man of the secondary novels following his accustomed course? Nor were eighteenth-century critics inclined to question the sincerity which motivated his use of moral instruction in his fiction. The charge of insincerity which gathered weight during the nineteenth century is to be attributed to the general antipathy of the period to the coarse realism of eighteenth-century fiction and to lack of information concerning many phases of Defoe's life and literary work. Nor is it difficult to account for the survival of this point of view in our own day. Many inspiring teachers of English literature through ignorance of, or indifference to, scholarly investigations perpetuate facts and opinions concerning writers and literary movements which have long been discarded by unbiased and diligent students. Accordingly, Defoe, in common with other writers, has continued to be misrepresented by such individuals. Professor Trent, whose exhaustive researches have cleared up so many disputed points concerning Defoe's life and work, has observed: 'Within the arena of journalism, he was a treacherous mercenary who fought all comers with any weapon and stratagem he could command. Outside that arena, he was a pious, philanthropic, fairly accurate and trustworthy man and citizen.' It is this latter side of Defoe's character revealed again and again in works completed prior to the period of his better known fiction that gives weight to the view that he was thoroughly consistent, and, in keeping with his idea of morality, quite sincere in the use of the homely moral instruction offered in the secondary novels.

CHARLES EATON BURCH.

## THE SPIRIT IN SIMPLICITY

## AN ORIENTAL REVERIE

**T**O the wanderer from the beaten track, beyond the narrow limits, the brackish oases of an alien culture imposed on an ancient life, the Orient is a memory of flowers and well-loved children. And in this love of the lovely things, there lies in the Far Asian consciousness a moving spirituality, a deep yet simple poetry that cannot fail to touch your heart and warm your imagination. Vivid in my memory as I write, there is a stone-ringed pool, where once upon a time I listened to the Lotus, the lovely flower that speaks a language of its own to the spirit of an ancient Faith. Let me attempt the recapture of that moment, made beautiful by the wonder of its setting.

High in the clouds the mountain tops were white; amid fantastic rocks on the lower slopes the pines made a belt of green. I had come 'by an arrowy path to the airy and pinnacled home of the Bonzes of Buddha: time-honoured pavilions arose like a field of blue flowering irises under the snows: a mountain cascade like a wind-driven flurry of snow, scattered its flakes of white foam on the boulders below'. My friend and host, the Buddhist Abbot, welcomed me where he stood, dwarfed in the towering gateway, a vivid figure in a yellow robe. He was old indeed as the years are counted, but young with a heavenly joy in the beauty of living things. No creature too small, too ugly or too dangerous to touch his deep solicitude for its welfare: no plant or flower too lowly to give impetus to his friendliness with life, to add another jewel to his treasury of Love. Gently he swept the stones before him with a soft-haired brush lest, walking, he should kill. The big brown beads of the rosary at his belt clicked softly in the swing of the yellow robe; the deeply sunken eyes were smiling. And to him I owe this exquisite experience, this fragrant memory—the sound and sight of lotus flowers welcoming the sun!

The withered buildings of that ancient monastery were ghostly in the false dawn when they roused me: 'Come! Listen to the lotus.' A lay brother in some dark corridor struck the hour upon a stone, that swung in a teak wood frame. The Abbot led us to a dim, grey court where a shallow pool gleamed fitfully between the floating lotus leaves, that were like saucers of green jade. And on that lovely carpet were specks, mere hints of colour—the promise of the buds impatient for the dawn. A silent group, we waited, the Abbot's brush was still; and then . . . ! The curtain of the Night was whisked aside, the sudden Eastern sun shone down on us.

His welcome to that green-clad pool was a living, joyous thing. A slight breeze, faintly scented, stirred the leaves, the little breeze of dawn that hurries towards the East, and, as if it were a signal, a *feu-de-joie* began. A muffled sound broke the bright silence, a soft report like the seductive 'pop' a peapod makes when pressed between the fingers. Again! Again! And yet, again! and four great blooms lay open to the day. Swiftly the air grew warmer, the tiny cannonade intensified, striking a smoother note, and here and there across the surface of the pool, here and there and into one another, flowed streams of colour as from a magic loom, a fairy garment woven to the sound of floral guns. And little lanes of water between the floating leaves, like silver threads in a lovely fabric, mirrored the lovely flowers.

Perfumed winds in the innermost courtyards blowing,  
Stir blinds gilt with the golden light of dawn,  
And buds of the Lotus deep in the pools are glowing  
With love of the Spring like the lilies of the lawn.

Eagerly we leaned nearer to that vocal loveliness, four ancient wrinkled men in saffron yellow, their stranger guest in white. An unusually loud 'Pop', a 'big gun' among blooms! We drew closer, peering towards the sound, pointing in friendly, almost boyish rivalry ('Who'll see it first!') to the perfect, open flower. The little breeze of dawn grew stronger, the *feu-de-joie* died down, and from a high, wide

bamboo cage on the sunny western wall, a singing bird trilled out his morning song!

Then my soul burst its chains and went soaring far into the  
sphere  
Where the stars of the Four Noble Virtues shone steadfast  
and clear,  
And the glory of dawn found me paying my tribute—a  
tear.

With an effort I turned my eyes at last from that glowing pool in its frame of lichen stone, to rejoice for a time in its perfect setting, as Tchang-Kien, a poet of ancient China, rejoiced on the same spot centuries before me.

Through the old Convent steals the light;  
The high tree tops are luminous with dawn;  
A sunbeam bright  
Scatters its jewels on the flowery lawn.  
Above the mountain all aglow;  
Around the birds in ecstasy of song;  
The lake below,  
Clear as the heart when purified of wrong.

An exquisite experience, a fragrant memory, blended of music and of colour.

#### LOVE'S KINDERGARTEN

Children follow the flowers in memory's garden—a little school of old acquaintance comes to mind, a tiny kindergarten of the jungle, perched like a nest on bamboo poles, six, ten, twelve—I forget how many—feet above the ground. Its roof and three sides are of elephant grass and leaves roughly thatched, its fourth side open to the day, and, as a background, a tremendous gorge runs northward whose giant trees are sometimes gay with giant orchids climbing, climbing towards the sun. The little scholars of that dove-cote school are brown, a lovely colour nearly golden, as of ripe beech leaves when the Autumn deepens tints, and black and grey and brown eyes twinkle down at you from the leafy platform of the school. They are children of the Palaungs, a Burmese jungle tribe living where Burma reaches out towards the Shans and Northern Siam, in *attap* houses like

the school, like flimsy barns on stilts, balanced precariously on the slopes of a perfect archipelago of mountains whence torrents under the jungle trees tumble down the gorges to swell at last the waters of that great river, the Salween.

The Palaungs are as primitive as their setting, an artless people, lacking a written character, scratching a meagre living from tiny fields of rice and tea, saved by incredible labour from the jungle; and yet, in startling contrast to their undecorated life, the conversation of this hill-folk is rich in poetic allusion, based on a language of flowers, of rhymed compliments that rival in colour and sophistication the courtly interchanges of our own Tudor days.

'Your feet are light in the morning as the breeze in jungle grass; your eyes are bright and dancing as the sunbeam on a flower!' The man spoke to his neighbour in the ricefield, a tired woman who, under her coloured turban, smiled back at him.

I owe this translation of an actual remark to a Siamese friend who knew the Palaungs well, and was himself well-known in Victorian days at the Court of St. James. Is it too fanciful to have heard in it, in that jungle compliment, a faint echo of a medieval speech, the *Langue d'Oc*; to find in it a vision of old Provence, the fragrance of its chivalry, its Courts of Love, the gallantries of courtship? Perhaps; but to me, at least, that toil-stained labourer on the fringes of the jungle was a troubadour giving a gay greeting to his Provençal damozel!

It is in the little dove-cote school that they learn this gentle art, for from their infancy until marriageable age (fifteen for boys, I think, a year earlier for girls), they are taught an imaginative courtesy, the refinements of a witty sociability, the art of 'saying it with flowers'. Manners makyth man! The routine of the school in this respect is simple. On a certain day the little girls of the tribe are 'rounded up' and their names inscribed on scraps of paper or bits of bark in the script of a neighbouring tribe, more literary than

the Palaungs; an earthenware jar is then carried with some ceremony to the school. There they stand it on the platform by the head of the rough ladder, and the final act of the quaint ritual begins.

The little girls are marshalled by the teacher and marched in single file to the jar, each carrying the strip of paper or bark bearing her name. These they drop one by one into the jar and file down the ladder, to group themselves sedately round its foot. There is a subdued excitement in the group as they watch the little boys line up above their heads, and march in solemn order towards the ladder. As they pass the jar, each one of these future Fathers of the Tribe takes from it the name of a little girl, slithers down the ladder and goes straight to her. They bow, he shows the paper bearing her name and hand in hand they move aside out of the throng. He is from that moment her cavalier, her playmate and her colleague in the teafields, where even the toddlers help at the strenuous picking season.

During the years that follow this innocent Marriage of the Lucky Dip (if I may so describe it) the little boy learns to show his paces. He pays his lady compliments, comforts her small sorrows, helps in the daily tasks. And she? She, too, must 'play the game!' She, too, must pay her compliments; his strength, agility and gentleness are praised. But flowery language and 'soft nothings' are not all. As they grow wiser in their gentle art, they laugh often at one another's clumsy efforts to be 'nice'; she sniffs at his flowery language; he, boy-like, is contemptuous of her idea of strength; and since much of this takes place in public, there is nearly always an audience, critical or applauding, to help the ball keep rolling. The teachers, too (a man for the boys, a girl for the girls, whose native titles my Siamese friend translated as 'Love Master' and 'Love Mistress'), keep a watchful eye on their charges, not in a grundyish spirit, but as stimulators of the chivalrous, the imaginative atmosphere of the children's social life. Soon a more serious note is struck



—the innocent Forest Lovers have reached marriageable age!

It must not be thought that these comrades of the Lucky Dip are bound rigidly to one another; they have exchanged presents, pretty sayings, badinage, but each is free to look elsewhere. A pretty, witty girl may have many admirers in addition to her ceremonious swain; while he may be attracted by the bright and welcoming glances of some little maiden who, perhaps, is sorry that he did not draw *her* name. A delightfully simple method has been devised, however, to separate the gold from the dross, the lover of honourable intentions and his flirtatious rivals.

When a girl has reached her thirteenth birthday, she is free to receive her boy friends in her own home at any time of night, to sit up with them exchanging jungle gossip, nature stories, quips and pretty compliments till dawn. Father and Mother are quite unconcerned and sleep serenely in an adjoining room. A popular girl may have a train of would-be lovers, all calling in a body, but—here is that simple people's simple method of separating sheep from goats—only the lover who means marriage shows his face! The others, conscious no doubt of their shortcomings, drape blankets over head and shoulders and sit in the shadows beyond the firelight, the only illuminant at these conversazioni. They are not mere lookers-on, however, but cap the *bon mots* of the favoured one, ridicule his epigrams, add their own flourishes to the wordy tournament. Thus true love, from tiny boy and girlhood, runs smoothly to its end. It has been a quiet growth since he drew her name from the jar, but the climax is romantic—an adventurous elopement under the tropic moon!

The young couple agree upon a day, or rather night, on which he is to carry her away. Some small preparation is made, although everyone concerned tries hard to give an accidental, unpremeditated air to the proceedings. He comes to her house by stealth and, if Romeo is more than usually

romantic, he cuts a hole in floor or wall through which she creeps to meet him. But first, she prepares the orthodox Farewell and leaves it on her pillow—a present for her parents! It may be a little parcel of fresh picked tea or rice, or even a bunch of flowers—it is enough to tell the tale. And so, etiquette having been obeyed, the young Romantics steal through the forest shadows to his parents' ancestral 'barn', surrounded by a bodyguard of friends, who have been known to stop a nervous bride from running home again!

Dawn breaks above the jungle; the farewell gift is found, and her parents, trying not to smile, stage a thrilling little Drama in One Act—'She Broke Her Mother's Heart!' Father fumes and stamps about the village; Mother pretends to weep; the friends of both Montague and Capulet join in, and for an hour or two on that bright morning the fun is fast and furious. But all this is merely to add glamour to an everyday event, to give a greater keenness to the edge of young romance. The curtain soon rings down on the delightful comedy, for tea or rice plantations must be tended and even lovers work. A visit of great ceremony to the bride's new home, a serious talk between the Fathers, an exchange of presents—the Forest Idyll has become the Great Adventure and,

'There is nothing in the Universe but love and lovers, and God is the Love which unites them.'

That quotation from a Cambridge professor, once described, ironically perhaps, as 'the great atheist', suggests a visit to Peking, the Peking of Kublai Khan, that magnificent Tartar monarch, the friend of religion, the patron of learning and the Arts, whose culture and broad-mindedness inspired Marco Polo, a guest of honour at his Court, to write some of his most graphic passages. The great Adventurer, the man 'sedate and of grave mien', who saw more wonders in his life than any other traveller out of Christendom, has left us this little picture, bright with the love of children, which captured his kindly fancy seven hundred years ago.

'If a man in this land of Tartary have a son dead, when the time cometh that he would give him a wife, if he were alive, then presently he seeketh out some other man that hath likewise a dead daughter, meet and proper for his son, and so they do make kinship together and bestow the dead maiden in wedlock upon the dead son. Whereof they make certain instruments in writing and anon they burn them, and no sooner do they perceive the smoke to ascend upwards than they say that these writings are gone into that other world where their dead babes be and that the babes do hold each other as man and wife in that other world!' A picture, surely, that brings Heaven nearer Home!

But we have stared for long enough at these celestial nuptials and at the gay and serious business in the jungle: let us journey nearer to the rising sun and there, in an ancient belfry, the shrine of a beautiful and tender vision, the daily scene of an Act of Faith and Love so lively in its certitude, so dazzling in the simplicity of its human kindness that, to the beholder, God and Man are brothers and seem to smile at one another across the heads of children, there we may join in a nursery game that is a nursery prayer, uniquely beautiful.

The Temple of the Kings at Osaka, the four Deva Kings who symbolize the Four Corners of the World, was raised to the honour of the Lord Buddha thirteen and three-quarter centuries ago, the first temple of the new Faith in Japan. As I entered its ancient belfry I brushed against a rope, a rope of many colours, the strangest relic of the Dead in all the world. It disappeared above my head in a canopy, a cloud of many coloured flags (or so they seemed), some faded, some so old that the material fell from them in little streams of dust; some bright and new and gay.

That rope was plaited of dead babies' bibs, the canopy was made of children's dresses—the little frocks and bibs of children dead centuries ago, or, only yesterday! And then I saw the Shrine.

The figure of the Buddha sat in the gilded nook; incense burned before it; a priest intoned a prayer; and everywhere about that shrine were toys, toys, toys. They lay in thousands round the Figure, and little boys and girls sat among them and played with yet more toys—the delicate paper and light wooden toys of old Japan, quaint tea sets and dolls' houses; tiny homesteads with their stock; cocks and hens and animals, and here and there a wooden sword, a tiny suit of Samurai armour, windmills and whirligigs, queer birds and beasts.

A man and woman entered as I had done and stood by the bright rope. They knelt for a moment and their little daughter knelt with them, a toy in either hand. And then the Mother seized the rope and, gently, drew it down. A clear, small chime rang out above our heads.

*She had summoned her dead baby from far beyond the stars to join his little sister at her play!*

They hastened towards the Shrine, the parents knelt again, the little girl put down her toys before her, smiled at the other children and then began to play.

That is the lovely purpose of the bell and its bright rope—to call the little souls in Heaven to join a terrestrial game. It is called the Guiding Bell, the Indo No Kanay, for its chimes will help the baby angels find their way among the stars. But surely, too, its chimes will help the desolate to find hope in Eternal Life.

'Suffer these little Ones to come unto Me.' Truly, 'God has not left Himself without a witness amongst any people'.

H. E. REDMOND.

## PLATITUDE IN LETTERS

**T**HERE was a bold Greek of the fifth century B.C. who essayed a definition of Art, and this is what he said: 'Where correctness and incorrectness are each clearly defined there is Art; for I maintain there is no Art where neither what is correct nor what is incorrect is evident.' As to Platitude in relation to letters, my opinion is that it stands in much the same situation as the quality of incorrectness occupies in the definition of the Greek; for I maintain that there are no great letters wherein what is and what is not platitudinous are not mixed.

But at this conjuncture it may be well to determine in what Platitude in letters consists. Let us first, however banish from our minds all such dangerous dissociations of ideas as Remy de Gourmont practised in so large a manner in some of his speculative writings. It is the thing, the ingredient or compound itself that I am concerned with on this occasion, not with abstractions that may be drawn from such truths as are embedded in it: nor yet with the improper use to which truth and these abstractions might be put by particular authors or writers in general. It seems to me that work of supererogation of this kind resembles splitting the hair, the infinitive or the atom—forms of drudgery or of recreation which may well be left to philosophers, to grammarians, to such as specialize in bones or physics, and pundits of other kinds; but are hardly for ordinary thinkers.

To my mind, then, Platitude is hackneyed remark, stale observation, trite and undistinguished counsel—in short, the process of padding in letters. It might be compared to packing-material, which a man takes and wraps about some article or other that he designs to send a distance by mail or rail. In this comparison, the object wrapped stands for the wit and wisdom—in fine the craftsmanship in general—of the

piece; but the packing material is the Platitude wherewith it is encompassed.

Agreeably to what is advanced above I hold that all authors make use of Platitude in their writings. The quantity employed may vary, and the quality of it rise or fall, in particular cases; but nevertheless I contend that the habit spoken of is universal. Some authors, as well those of parts as negligible, write nothing but Platitude; and yet others there are who, having no just knowledge of the proportions to be used, give too much Platitude, or too little wit, or too much of both, as the case may be. But even were it possible, which it plainly is not, to write nothing but wit, yet who should long withstand so great and continuous cleverness? Is not the true end of Art to please, not to fatigue, the mind, as Dryden says?

Further, Platitude is in some sort the extension of the *ego* in literary space, accompanied by the occurrence of intellectual matter which may, or may not, be proper to the immediate cause or causes of the writing, to the end or ends which the writer, as such, proposes to himself. The matter spoken of may be copious: on the other hand it may be scanty; but one or t'other, rich or poor in kind, always, I hold, there is Platitude in letters.

But hardly, I suppose, will a full and particular account of the world's literature, designed to establish the truth of this thesis, be expected of me in this place. Such a detail would involve a lengthy and exhausting search through all known letters, an undertaking of which I am neither capable nor desirous; and after all, if we know with reasonable certainty a few great authors, in that event surely we shall be excused if we neglect the lave. And when we find, as find we shall, I think, a good deal of Platitude mixed with these relatively few superior minds, the plain deduction from these is that from all antiquity, and downwards in time and letters, all men have used Platitude. He who doubts the truth of this axiom has but to undertake the



inquiry glanced at, but declined by me, when his objections should be laid, and his understanding cleared and enlarged.

It was Bodin, I think, who once propounded a theory of history on different climates, and distinct geographical areas. It was remarked at the time, and has been observed since, if I remember right, that Bodin's theory is hardly sufficient to explain the historical and biological phenomena of the case; and though the objection taken to both, on general grounds, and particularly in matters of history, might be defended very plausibly, yet I am inclined to think that a liberal application of Bodin to letters might on this occasion serve our turn in no small degree. Apparently, climate has a deal to do with Platitude, that is, with the occurrence of it in particular places; and as to nations and peoples, we shall find, I imagine, that these also are susceptible of study and classification in much the same way, on a similar principle of study.

With regard to the first point, it is plain that a dull climate encourages to Platitude the folk that endure it. The foggy airs of the north, the rolling mists, the drenching rains, and the sad skies which there prevail are apt to depress the spirit of man, to lower his intellectual *élan*, as it were, to dull judgement, to damp wit, to spoil taste; and thus do they predispose society in these parts to Platitude. I suppose that if a map, such as governments and learned societies are used to prepare for their own purposes, were published for this, we should see by it plainly enough that density of Platitude, relatively to population, varies in places; but yet is considerably greater, to all appearances at least, in northern than in southern latitudes, though far be it from me to affirm that under azure skies, and in clearer airs than these, such as ply the pen in those favoured regions have nothing of the habit spoken of.

Since the object of the present writing is to show that Platitude is common to letters, I must needs say something here as to the different branches or provinces of them, and

as to the susceptibility of each of them relatively to Platitude; but because natures, as well of things as men, differ; and neither are metals, whether precious or otherwise, all to be had in one place, but, on the contrary, are found in many, and in different degrees of richness; so does it happen with regard to Platitude, which is as many-sided as the first, and as widely diffused as the second.

With regard, then, to the different forms of literature, it should seem that Platitude abounds the most in Poetry. The poet rises on the wings of his imagination to altitudes of thought to which hardly shall the naked eye of lesser minds penetrate; but then it is observable that when, in the course of his upward flight the poet passes a certain stage or point of his journey, he enters, it seems, a kind of stratosphere, which apparently is all composed of Platitude. In this roomy region, charged it should seem with words, just as, in Plato's view of it, the super-sensible world is charged with Ideas, the poets' Muse is apt to become immovably fixed, so that the effects of it can neither descend to us, nor rise any higher. Thus, just as the extremes of qualities are apt to meet in such forms as constitute their contraries, so does it happen that, in Poetry, Art and Platitude are found to meet and fraternize.

But I observe that nowadays unintelligibility among poets is reckoned by some of them an important prerogative of the Muse whose friendship they court; and I observe, too, that where obscurity of thought, and profusion of language, prevail, the understructure of Platitude to both is apt to be more than considerable. For if the poet is unintelligible to others, allowing that to himself he is ever plain (which however seems little probable), he is platitudinous seemingly; since hardly is it possible in this event that so much obscurity, and so great a deluge of words, can be accomplished without it. It is natural that we should desire to know what is passing behind the scenes of the poet's fancy, and if this reasonable information is obstinately denied

us, the retort of 'Platitude in the poet' who so obscures himself is natural enough. Indeed, there would appear to be something in the nature of this Muse which predisposes to Platitude such as court her. How great a scene of Platitude is Milton's *Paradise Lost*! though I allow, freely enough, that the majesty of his theme, the 'sonority' of his cantos and the perfection of his art, unite to lighten judgement and soften criticism in his regard.

I observe, too, that much the same state of affairs prevails with regard to philosophy. If all the philosophy which is or has been, from Thales in the seventh century B.C. down to Chestov in our own, could be collected to one place, and set in a heap, so as to reduce it to common sense, to simple truth, in that event how little of real value would appear in this immense collection of sesquipedalian learning; but on the other hand what vast store of rigmarole and Platitude would be there! Voluntarists, Rationalists, Humanists, Realists, Naturalists, &c.—all seem fated to revolve in literary space on the axle of Platitude, like prayer-wheels on system in the cells of the lamas; and to no better human purpose apparently. The mode which former philosophers had of reasoning on a preconceived 'system' was conducive to Platitude in no common degree; but who shall say with truth that the free exegesis which now prevails is not as heavily charged with this common ingredient of letters? Small wonder that Bradley cried out in despair that the 'finding bad reasons for what one believes on instinct' seems to be the principal philosophic employment nowadays.

A field of letters which has been, and continues to be, much invaded by Platitude is History. The ancients who wrote history were under a considerable disadvantage, owing to their inferior information, though to be sure they did their best to make good the gaps in their narratives with Platitude, and sallies, as trite, of the imagination, much as the old cartologists were used to fill in the blanks in their maps with rivers, mountains, seas and oceans which might

be there, for all one knew to the contrary, but of whose existence (like the others in a different province) they themselves had no sure knowledge.

We may clap a curious ear to the great wall of the universe, and hear, or think we hear, a loud rhythmic hum; but neither warrants our telling ourselves or others that now we know what is passing beyond it. 'It is no exaggeration to say,' says a learned critic in that supplement of the *Times* which is devoted to letters, 'that the greatest intellectual need of our age is a new interpretation of history'; and his opinion is that Professor Toynbee has begun to give us the interpretation of which he speaks. He winds up near six columns of commendation by observing of his subject that the latter has shown already that 'history is the record, vast, fragmentary, incomplete, but nevertheless intelligible, of man's effort to make himself so prevail over the world about him, and over the moods in him, that he may transcend both it and himself'. But does the Professor's interpretation differ substantially in any way from similar writings which are used to be grouped under the head or article of the 'Philosophy of History', but now are laid aside, owing to their author's propensity to misty generalization, to a rather naïf, and essentially 'Liberal', form of Platitude? His aim seems to be the formation of such a synthesis of history as shall enable man in the attempt to attain to 'the maintenance of perpetual contact between himself and God, through the perfecting agency of society', to quote again from the same warm scribe. Nearly everyone is all agog nowadays for 'synthesis': it is the wand-in-chief of the modern magician, and if these are to be believed, this rod of miracle is yet to open to us more new worlds than a cynic might allow there can be. But the pity is that it is impossible, seemingly, to be either 'dynamic' or truly 'synthetical' in mind and mode without being at the same time immensely platitudinous, prosy, reiterative, and dreary on paper. Professor Toynbee's *magnum opus*, might well be much reduced in

size, allowing that his grand object of linking man with God or God with man through the agency of human society, is necessarily one that needs much specialized detail, and so must run to some length. In those parts of the Professor's work that have yet appeared there is proof enough of scholarship, of originality of thought, of an inquiring, most industrious, penetrating, and ingenious type and turn of mind; but this willing tribute to his talent does not in the least degree take off from the charge here brought against him; namely, that the stuffing or packing-material he uses is out of all true proportion to the size and value of the article which rests in its bowels.

For more years now than most of us will care to reckon, the somewhat needy science of Literary Criticism has been struggling towards fixed principles; but so far to but slender purpose, it would seem. Seeing the difficulty of putting some sort of order into these intractable elements of letters, of persuading the critics themselves to agree to some semblance of a common standard with regard to these perplexed and much debated matters, Croce urges that each age should supply its own standards of Literary Criticism. But apart from the fact that neither he nor any one else, so far as I am aware, has yet defined for us an age of the kind spoken of, it is plain that the adoption of the device he commends would but increase the confusion which the former is doubtless designed to remove. Posterity surely would not swear by, but at it; for if in a multiplicity of judgements there must needs be confusion of a sort, what can be more certain than that to seek to bring order, in the shape of fixed principles, out of so much chaos would be a task harder by far than, as matters now stand, to endow Criticism with these obviously necessary things is so seemingly? But I observe that there are one or two to-day who, if they had their way, might work their will, as regards Criticism, would dispense with fixed principles for it, and with settled standards, altogether. For example, M. Louis Cazarmian thinks that

'nothing is to be gained by an abstract formulation of qualities' such as others judge must be conjoined to letters in general in order to determine and fix the necessary criteria. He is apparently one of those who favour the continuance of the present riot; who would rather see Criticism 'free', like 'Love' among the Bolsheviks and the lower animals, than abiding in a state of ordered and disciplined sobriety, having its own body of criteria by way of means to enable us to distinguish with reasonable certainty and some measure of finality between what is good and what is bad or indifferent in letters, between what is of enduring value, and that which possesses but a passing interest, and otherwise is negligible relatively to the rest; and it adds nothing to the usefulness of the discussions now transacting with regard to this matter that such as engage in them, on one side or the other, are used to write with a truly formidable prolixity, and with such a wealth of Platitude as is hardly to be found even in the pages of crowded psychological Biography.

All precedent search for the Golden Fleece of fixed values in respect of Literary Criticism having come to nought, and the different adventurers being now returned—somewhat crest-fallen—to the different ports from which they sallied forth, nevertheless it appears that other sanguine expeditions of the same nature are even now fitting out. 'The first and final necessity,' says Mr. Geoffrey West in a book entitled *Deucalion or the Future of Literary Criticism*, 'is the establishment of a new tradition of values proper to post-Renaissance man,' which being done, there should (he says) dawn upon society 'a triumphant vision and acceptance of life as it is, and for what it is. Nothing less', he adds, revolving in Platitude yet more industriously, 'must it achieve, if civilization is not to collapse and perish.'

It is surprising what a number of people are abroad nowadays, each one of whom is in anxious (and extremely verbose) quest of a 'new tradition' of some kind or another,



or failing it, such a 'Synthesis' of remedial causes as might, if applied according to their own notions, set the world *instantly* right, without apparently putting themselves to the trouble of rising from their arm-chairs. For instance, Mr. Middleton Murry judges that all might yet be well with Criticism provided that an hierarchy of Prototypes, consisting of the Godhead, Shakespeare, Keats, Goethe, Melville, Dostoevsky, Tchekov, and others might be formed. Mr. Murry does not tell us how his proposed hierarchy is to be brought about, nor yet in what precise manner it is to function, once that seeming difficulty has been overcome, doubtless under the same gifted author's leadership; but what is undeniably extremely plain nevertheless is, that Mr. Murry himself here, as elsewhere, functions with far too careless a hand on the tap of Platitude.

On the whole matter, the conclusion we are led to is, that Platitude is proper to letters, even as suet is so to a suet-pudding, or wool or other stuffing to a padded garment. But in all three cases, there must be sure knowledge of the proper proportions of these different matters to be used, and science as complete touching their nice distribution through the objects mentioned. For, plainly, if all the suet to a suet-pudding precipitates, or drifts as it were, in the making of it, to a particular place or part of it, or too much or too little suet is used, in all events an indigestion (proportioned to these defects) in the eater of it will occur, and the reputation of the cook will suffer. It is unnecessary to follow the same line of reasoning with regard to the second subject mentioned; and as to the third, it is plain enough, I suppose, that the moral of both applies to it also.

ERSKINE OF MARR.

# Notes and Discussions

## ' LAX—HIS BOOK '

THIS last book<sup>1</sup> written by the Rev. W. H. Lax is worthy of the man, who, together with his wife, spent thirty-five years of hard useful service on behalf of God and the people in this Borough of Poplar. Looking through the pages, it is easy to understand why this big little man endeared himself to all sorts and conditions of people. There is no trace of bitterness or ill-will toward anybody or any worthwhile cause. The years of his ministry saw the rise of the Labour and Socialist Movement in Poplar, sweeping away as of little worth many of the most cherished opinions promulgated in the school of Victorian political economy. In place of stern rigid individualism, this minister of the Gospel found a new alignment in social and political affairs. The man in the street, when given the chance, took charge of affairs and revolutionized the work of the Borough Council over which Mr. Lax had presided as Mayor. No one will claim that all changes were wisely made, but for Mr. Lax there was always one test: were those who made the changes sincere? It is also worth noting that for him this change-over had no terrors. He just went on preaching the fundamental, unchangeable truth that men and women can only create a fine 'Democracy' when each one has discovered we do not live by bread alone, but must find our supreme solid anchorage in that Religion which came to the world through 'Jesus of Nazareth'.

We older Poplar people will read the full story of his connexion with the men, women and children of our Borough with great interest, because on most pages there is to be found some unforgettable incident in his life and ours. The Suffrage Movement, with all the disorders and rowdyism of its enemies and supporters, the terrible War years and afterwards, during which the tireless efforts of men and women like our friend and his brave, courageous wife brought comfort and hope to many a sorely stricken home.

Lax of Poplar, however, will remain much more than a successful Poplar parson. I heard of him in the United States and Canada, and in many parts of Britain. He was, as this book shows, a great propagandist and preacher. There was something more which people like you and me found in him, a friendship and understanding of life which enabled him to see the best in all of us. Many a hard-pressed man and woman brought to ruin through temperament or character found in him one who could understand. How great must be one's courage and faith to be able to overcome traits of character with which we are born. He never tolerated evil, but understood

<sup>1</sup> *Lax—His book—The Autobiography of Lax of Poplar. Eight Illustrations.* (Epworth Press. 5s. net.)

that those who fail are not all guilty, so he met them with full love and toleration.

This book is the record of a life well and truly lived in companionship with his wife. He tells us his marriage was made in heaven and remained such to the end. Only these marriages are sacramental, never ending, but go on for all eternity. I can say blessed, most blessed, are those who discover their life's partner in one who for ever remains a 'Lover'.

Now he has passed over we shall miss his figure walking quickly along our streets, and many a troubled one will miss his cheery smile. His wife will miss his bodily presence. But surely every one of us will understand that he has won the 'Glory of going on and Still to be', for in a thousand ways, let us hope mainly good and helpful, his life will live over and over again in the memories and actions of those who knew him. No one will claim for him perfection. I have seen him very angry, and I have been even more angry. This only proves that he was like all 'Saints', just one of us. But one of us, inspired to do his day's work, by the inspiration of that Gospel and Sacrifice which has come down to us from Calvary, an inspiration which called him to be a servant of God through service to his fellow men and women. I hope this book will have a great sale. It tells simply and honestly of a long life of hard, devoted work, and makes our beloved Poplar better understood. Now he has passed these lines of Tennyson come to me:

God gives us love. Something to love  
He lends us; but, when love is grown  
To ripeness, that on which it thrives  
Falls off, and love is left alone.

GEORGE LANSBURY.

### THOMAS MORE—SCHOLAR, STATESMAN, SAINT<sup>1</sup>

It is a melancholy proof of our compartmental thinking that Tyndale's quater-centenary should have been so handsomely celebrated, while only the scantiest references were made to Erasmus and More.

Dean Swift (a militant anti-Romanist) had a different perspective. He depicted More as the one modern man worthy to rank with the five noblest men of antiquity and called him 'the person of the greatest virtue this kingdom ever produced'.

Lord Chancellor Campbell (a nineteenth-century Protestant and Whig) wrote: 'More's character came as near perfection as our nature will allow.'

It is not easy for More's fellow-countrymen to excuse a partisanship which has been allowed to obscure his charm and grandeur. The tide is now turning. Having received the supreme spiritual honour of canonization, he is beginning to come also into his earthly kingdom.

<sup>1</sup> *A Portrait of Thomas More, Scholar, Statesman, Saint.* By Algernon Cecil. (Eyre & Spottiswoode. 16s. net.)

The researches of Dr. Hitchcock, the *Life* by Christopher Hollis, and above all, the epoch-making study by Professor Chambers, have provided material for a true estimate of his character and importance. Now comes Mr. Algernon Cecil's *Portrait*.

Having completed his biography of Metternich (the man of the world *par excellence*), Mr. Cecil has turned to one whose essential citizenship was in heaven. Scholar and wit, writer and diplomatist, theologian and statesman, enjoying rich and varied earthly contacts, More kept 'the window in his chamber open towards Jerusalem'—'the King's good servant, but God's first.' Mr. Cecil's book does not contain new material. It is a graceful individual presentation of a story which, in these days of revived State despotisms, cannot be told too often. While not pretending to the profundity and wide-ranging views of Professor Chambers' *Life*, it has the special merit of giving analyses and long extracts from *Utopia* and several of More's theological works.

The book is adorned with portraits, among them the ever winsome Holbein picture of More, and Catherine and Anne Boleyn side by side in eloquent contrast. There is also a reproduction of the lovely altar piece, 'The Passage of the Rivers', at Campion Hall, Oxford.

Mr. Cecil makes it clear that no Englishman ever possessed in a greater degree the indefinable quality called *charm*. A saint and a hero, he took neither himself nor his faith nor his sufferings too seriously. He was that rare thing, a smiling martyr. To his scholarship, his ardent love of letters, his enthusiasm for human welfare, he added a merry humour, a tender family affection, something 'homespun'. If one could have chosen in the days of Henry VIII an English household in which to live, can it be doubted that it would have been More's house at Chelsea? *Quin hujus domus fatalis quaedam videtur felicitas*, wrote Erasmus to von Hutten. 'A sort of fatal felicity informed the house.' Could the impression of irresistible happiness be more aptly conveyed? The river, the gardens, the quaint pet animals that made a little private zoo, the music, the learned family, the intellectual ardour, Erasmus's visits, the daily Mass—all these together made something near an Earthly Paradise.

And the presiding spirit of it all was More himself. He wore a hair shirt for discipline, but his genial temper gladdened the familiar intercourse of every day, and in the most perilous crisis, at his trial, in prison, and on the scaffold, it never deserted him. As he said himself: 'A man may live for the next world and yet be merry withal.'

'Our island abounds in distinguished intellects,' said Colet: 'it has only one genius.'

Listen to my Lord Chancellor on *Childhood's Play*:

I am called childhood, in play is all my mind,  
To cast a coyte, a cokstele, and a ball,  
A top can I set, and drive it in his kind;  
But would to God these hateful bookes all  
Were in a fire burnt to powder small.  
Then might I lead my life always in play,  
Which life God send me to mine ending day.

A friend said of More, *Ridebit in die novissimo*. The prophecy came true. Henry VIII died in his bed. It is not reported that his smiles lit up the death-chamber.

Every new history of the sixteenth century intensifies one's impression of the foulness of Henry and his reign. It was Machiavelli's principles in action. Brutality, cunning, treachery, ingratitude were in the very air. Behind all there was Henry's tyranny and the cynical worship of Mammon—'my lady money,' as More put it. Against this sordid background—the murkier through the craven collapse of bishops and priests before Henry's threats—More stands out like a star at midnight.

If ever the *Ironies*, beloved of Thomas Hardy, were fully employed, it was in the career of Thomas More.

1. It was Henry who dragged him from his contented privacy into politics. Erasmus wrote: *Nullus unquam vehementius ambiit in aulam admitti quam hic studuit effugere*. (No man ever struggled harder to get to Court than he did to keep out of it.) 'To aim at honour in this world is to set a coat of arms over a prison gate.' That was ever More's conviction. But Henry would take no refusal.

2. A ship belonging to the Pope had been obliged to put into Southampton, and was claimed by the King as a forfeiture. More (briefed for the Pope's side) argued with such conspicuous ability that Henry insisted on his taking office.

3. On one occasion More ventured to say that Henry in his *Defence of the Seven Sacraments* had somewhat over-stressed the Pope's authority. 'I think it best therefore that the place be amended and his authority more slenderly touched.' 'Nay,' quoth the Royal theologian, 'that shall it not. We are so much bounden to the see of Rome that we cannot do too much honour to it!'

4. It was for writing this work against Luther that Henry received the title of *Defender of the Faith*, a title which has descended to his successors, though of a faith which to profess would now exclude them from the throne!

5. What are we to say when we remember that it was to gain Anne Boleyn that Henry sacrificed More? Foxe, it is true, dilates on Anne's devotion to the Gospel, and wasn't it Gray who spoke of

The Gospel light which dawned from Bullen's eyes!

Poor sordid schemer! The exasperation which she aroused in the King against More, soon turned against herself. *Tu hujus viri necis causa*, snarled Henry to Anne when the news of More's execution was brought to him.

6. It was to Thomas Cromwell, of all men, to whom fell the plunder of More's library! *Boni dant, mali auferant*; it was one of More's favourite mottos. Yes, the Ironies had been busy.

Into the vast and complicated problems raised by More's life and martyrdom, this is not the place to enter. This much may be said—it is impossible to do justice to the leading issues of to-day—Nationalism, Church and State, Patriotism and International Unity,

Secular and Sacred—without giving close attention to what More said and did. His figure grows in stature as the relevance of his principles to present-day controversies becomes increasingly apparent.

Mr. Cecil's attitude may be seen from the following sentences: 'Luther was fitted neither by nature nor grace to discern in this world of baffling antinomies, that fine line of light which is called the truth.'

'The Humanists knew that Luther was violating all those canons of judgement and proportion that mark off a Greek from a Philistine.' A moderate criticism with which John Wesley would certainly have agreed.

It is unlikely that there are many who would care to have the face of Luther, still less of Knox, and least of all of Calvin (*horresco referens*) looking down at them from their wall.

Holbein has left us a charming portrait of More. Let all Christian Englishmen obtain a copy of that revered and beloved countenance. It will help them to get to heaven.

F. BROMPTON HARVEY.

### BUTLER'S ANALOGY: A CHAPTER IN THE HISTORY OF APOLOGETICS

TWO HUNDRED YEARS ago Butler's *Analogy of Religion to the Constitution and Course of Nature* was given to the world. The bicentenary of its publication seems a fit occasion to call attention to a work, the merits of which tend to be obscured through the changed conditions under which the modern apologist for the Christian religion labours.

The circumstances under which the work appeared are well known. They are expressed in the words of the Preface—surely as pathetic an introduction to a work of such a kind as could well be conceived. The man, we are told, was inclined to melancholy. After such a preface it is not hard to credit it. Yet the circumstances of the time conduced to anything but a light-hearted optimism. And a temper naturally melancholy would find on all sides much to deepen its native gloom. Given a mind, both religious and reflective, despair of the prospects of religion might well have found place.

For insight into the conditions of English society let anyone read such a description of it as may be got from Taine's *History of English History* in the Chapters covering this period. The great Methodist Movement had not yet begun to make its influence felt, and the two extremes of the nation, a paganized lower class, and an upper one largely destitute of real religious belief, provided a spectacle scarcely ever presented by the nation in previous periods.

With the moral side of things the *Analogy* has little concern. It is in the strictest sense an appeal to the reason. It is addressed to men whose quarrel with Christianity rests on intellectual foundations. In defence of the faith many pens of more or less fame in their day were enlisted. One great book survives. Very curious has been its



history. It accomplished its work so well that it left no place for a successor. The method of its argument, the strength of its positions have commanded the widest recognition. Unassailable on its own lines, but susceptible of a turn not contemplated by the author, its reasonings evoked William Pitt's well-known criticism: 'A dangerous book, a very dangerous book, sir.' Much more correct have been the judgements of others. By a critic of exceptional eminence, Sir Jas. Mackintosh, it has been pronounced: 'The most original and profound work in any language on the philosophy of religion.' Newman has no hesitation in describing its author as the greatest name in the Anglican Church. Mr. Gladstone's judgement is expressed in permanent form in his Edition of Butler. In a witness strikingly similar to Newman's, Mr. — later Lord, Asquith—has written of Butler as one of the greatest theologians and thinkers of the English Church. For the greater part of the two centuries of its existence a most honoured place was assigned to the work by the University of Oxford.

But were its worth as a contribution to apologetic literature less than it is, the merits in other respects of the *Analogy* would entitle it to careful study. So remarkable, indeed, are these qualities, that it may be affirmed without fear of challenge that if the whole argument of the work had lost its weight under the changed conditions of modern inquiry and discussion, its close reasoning, its entire freedom from passion and prejudice, its readiness to allow their full force to every objection and every difficulty, impart to the work a high importance as a discipline of mind and spirit. And when to such qualities are added the innumerable reflections which, like seeds of wisdom, are scattered throughout, no reason exists to refuse to the work a place of permanent honour in the history of that thought, and to Butler himself, a position of exceptional eminence in the long line of its defenders.

For a correct estimate of the *Analogy* its precise aim and consequent limitations must be recognized. These conform strictly to its title. On what is called natural religion, Butler and his antagonists are at one. At the foundation of such beliefs was the conviction of a Divine authorship of Nature. The world as we know it has its roots in God. Its constitution and course are not a mere accident. But to such a creed were joined emphatic objections to fundamental Christian truths. These, as articles of belief, were pronounced incredible. It is thus with pre-suppositions common to attacker and defender that the issue is joined. And the one aim of the author is to point out that those features which in Christianity are declared insuperable hindrances to its acceptance, are present in unmistakable fashion throughout the constitution and course of Nature.

The legitimacy of the principle on which the *Analogy* rests admits of little doubt. Inferences of a like kind we unhesitatingly draw in other and similar inquiries. We compare the disputed with the acknowledged productions of an author. Language, style, ruling ideas, idiosyncrasies of one kind or another, are guides to our conclusions. The painting that betrays no likeness to the acknowledged methods and principles of the artist we thrust aside as spurious. Close and unquestionable

likenesses of many kinds point plainly to unity of origin. It is on this foundation that the whole argument of Butler rests. Any detailed chronicle of the several particulars with respect to which the analogies are exhibited would, to the readers of this Review, be wholly unnecessary.

Defensive as the argument is, a just conception of it will carry us a step beyond. For its full force is seen only as we combine the several resemblances with which the *Analogy* deals. That in so many particulars, and on so great a scale, the same principles operate in the natural and religious spheres—and the principles themselves may be added to—is indeed remarkable. A vicarious principle in Nature which finds its counterpart in revealed religion, progressive disclosures and discoveries, so that scarce anything has been bestowed whether in things material or spiritual without previous and preparatory steps, illustrated by the whole experience of the race, these and similar harmonies suggest that the intelligence behind all the processes of human life works after one and the same pattern, the more so as the fields in which the common principles are displayed are so dissimilar. From such a standpoint what we speak of as the unity of Nature is seen to be but part of a larger unity which embraces the entire whole of things. That such an idea is without warrant is contradicted by the whole phenomena of Nature. For within Nature uniformity of method is everywhere discoverable.

On the assumption that religion is a mere human contrivance and deception, and if not of God the Christian religion can be nothing else, that a system devised by men should in its main features bear so close a resemblance to what we discover in the natural world, and to what indeed are nothing less than its regulative principles, is in every respect remarkable. In this case mere human contrivance has reproduced methods and principles to which no human origin can be ascribed.

Such a line of reasoning is of distinct value, even if it should carry us but one step forward in an inquiry concerning the claims of the Christian religion to serious attention. Its evidences, as Butler reminds us, are of very various kinds. At more than one point Nature offers its suggestions and answers to our religious difficulties. The moral order and ultimate moral aim which religion suggests as inevitably contemplated by a Divine government of the world appear negated by facts and contradictions of all kinds. Great epochs pregnant as they seemed with infinite possibilities of human advance have been followed by long periods of well-nigh utter gloom. The idea of steady and continuous progress leading to some millennium of human good, so recently cultivated as a creed, is giving place in our very midst to a pessimism which discounts all real advance and would interpret human history as a blind and endless struggle between conflicting forces of good and evil, a mere patch-work of contrary and confusing patterns. To such a view dreams of peace, of liberty, of human brotherhood, of any real moral advance in any conceivable future must be surrendered as delusive and unattainable.

It is just here that the contemplation of facts in regions purely physical reinforce our faith and give answer to objections. For there, too, progress has been anything but uniform. Breaks and chasms, set-backs, reversions to type, degeneration are here, too, conspicuous. And if in the one field of civilization appear and disappear, leaving scarce a trace behind, and contributing but little to the great ends of human life; if the slow achievements of ages are well-nigh wiped out at times; if the course which has been traversed so painfully seems unattended by any lasting result; and if an ever-receding goal mocks our human expectations; the like results, in a region wholly different, suggest a guiding principle which obtains throughout, an Intelligence for which time has no meaning, working according to a pattern operative throughout and by which the principle of a free and unfettered development is given full play.

In a similar manner those puzzles which the providential government of the world presents have their analogies in those processes of Nature which a progressive discovery of its methods reveals to us. Not the least of such puzzles is the difficulty of apprehending the relation between the means employed and any conceivable and worthy end. But between the convulsions of nations in political and social strife, the catastrophes of war, the failures of countless individual lives, and those convulsions of Nature by means of which the world has been rendered not merely a habitable abode for human beings, but has been provided with the instruments of well-being and comfort, an analogy may easily be discovered. In the one case indeed the result is manifest, in the other remains to be realized.

In another field a like analogy may be seen. A divided Church we are confidently told cannot have been the thought of its Founder. But nations are divided, split into countless and even mutually hostile fragments. The contemplation of fields so wide and so unlike in their nature, and yet furnishing so numerous points of resemblance in their several particular features, compels reflection. The difficulties presented in one field are relieved at least by similar facts contemplated in another. And a review of the whole suggests our real ignorance of things, and the folly of the dogmatism which has our presumptions merely to support it. Of that ignorance and the folly of such dogmatism the *Analogy* witnesses on nearly every page. To Butler, acknowledgment involved more than a mere formal confession. Its existence governed every thought concerning spiritual things. No man could have been readier to give assent to the Scripture utterance: 'As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.' To such a mind the current objection to Christianity as possessing strange and novel features of any kind seemed utterly frivolous. And when to the initial objection to such arguments the whole constitution and course of Nature furnished exact parallels to Christian teaching, the whole case against the particular tenets of Scripture was deprived of all foundations.

Just at this point an objection which would affect Butler's whole

argument requires notice. With much that is appreciative of Butler, Bagehot yet observes as a possible objection to the *Analogy*: 'So far from its being probable that revelation would have contained the same difficulties as Nature, we should have expected that it would explain those difficulties.' Such a claim runs counter to one of the main positions of Butler. In both fields, indeed, the deficiencies of our knowledge constitute an important part of our training as moral agents. The natural and spiritual spheres are not sundered and separate, but, as already observed, bear the impression of a great unity of plan, and each is informed by a moral purpose. They throw us back on ourselves, compel reflection, a sifting of motives. In the last resort no room would be left for that very principle to which religion attaches supreme value, Faith.

A recognition of the fact that revealed religion is not designed to solve those difficulties which Nature presents, as well as of the fact that the difficulties presented by it are met with equally in Nature, will shed light on a common objection. Indiscriminate destruction of the enemies of Israel is more than once enjoined in the Old Testament. A procedure of the same kind is unquestionably common in Nature. You cannot reason with an earthquake. Nature is indeed impersonal. But the storm which engulfs the ship in mid-ocean is justly described as an 'act of God', and we pray for protection for those at sea. There is a creative responsibility. And the thinnest of lines divide the two cases. Butler's whole argument, indeed, rests on the idea that Nature expresses a Divine method, and is in harmony with a Divine will. Such an assumption is necessary if the argument from analogy is to possess any force whatever.

In any present-day review of the *Analogy* the question inevitably arises, what is its message for the present. The suggestion of its being a great persuasive to Atheism may at once be set aside. Concerned as Butler is from the very nature of the argument with the difficulties in the way of religious belief provided by Nature itself, considerations of quite other kinds are constantly insisted on. And if it is no part of Butler's plan to provide the answer to our perplexities, their sources are plainly indicated. Not the least of these is our inability to judge in such a field of what might be expected. Theories, assumptions, hasty conclusions of one kind or another, can have no place under such conditions. The pieces misplaced in the great jig-saw puzzle that confronts us may lead to an interpretation wholly false. The idols of the theatre, of the market-place, of the den, of the tribe here, if anywhere, must be dethroned. To the modern mind, confronted by the discords and contradictions of the world, such reflections afford a standing ground for faith. It is not part of religion to reconcile God and the world as we know it. An intelligent grasp of Butler's position will enable us to rest content with an ignorance that is inevitable, and to wait until the day break and the shadows flee away.

To many, Butler's own religion has appeared lacking in essential elements. Scarcely any form of personal religion is free from such reproach. To combine all the elements of a full religious life in due

proportion is indeed a task to which we are altogether inadequate. Excess or defect in such a case is easily recognized. Nor was the religious life of the Church of Butler's day free from serious defects. He himself represented a type of mind scarcely susceptible to enthusiasm of any kind. Such a sentiment belongs to ardent and even emotional natures to whom all negations are anathema. In the cold clear light of the mind, on the contrary, all is viewed in the pages of the *Analogy*. Only when every argument for and against belief is carefully weighed is the balance struck with no apparent prejudice in favour of the conclusion reached. If to a mind so critical and cautious in its conclusions that faith which is indistinguishable from downright certainty could have no place, the final scene revealed the solid foundation on which the man's life has been built. Shrinking from death, as he confesses, and receiving the assurance that He who saved others would be a Saviour for him, he exclaimed: 'Now I die happy, for though I have read that Scripture a thousand times I never felt its virtue until now.'

Little is lacking to a life which ends so confidently. And a creed which has demonstrated its power to survive tests of such various kinds as have been applied during the long course of its history and which in the supreme test of human faith and courage has proved itself not wanting, can never be confidently relegated to the region of delusion or fable.

A. H. LESLIE.

### A SCHOOLMASTER'S PROBLEMS

GONE are the days when the schoolmaster was the symbol of law and order among youth, the retailer of knowledge to receptive minds, and a man with time to give to professional airs and graces. To-day, keeping school is a job as profound and complicated as can be found. Critics abound, and as the products of one's skill are the human element, they often fall short of expectation at an opportunity to demonstrate their ability. Good schoolmasters are as numerous as ever, and were never more necessary. To such the work is a vocation, the most important in this world. Christ was first a Teacher, and His concern for the little ones is an inspiration. The old Jesuit ideal of the education of a child up to his seventh year embodies much truth.

I am aware that among many laymen, schoolmasters are not very popular, for their principal topic of conversation is often school. With a good schoolmaster it is his life, and to be enthusiastic about any vocation is often not quite in good taste to this world of blasé, pleasure-seeking people.

No thoughtful person can, however, view with equanimity the present state of affairs. Child delinquency is growing apace, the approved schools (reformatories) are full, and are having to be supplemented, while the number of children under supervision of the children's



courts has grown rapidly during these last few years. Again, the number of dull, retarded and mentally deficient children is on the increase. These facts are despite a decline in the birth rate and the increasing employment of carefully-trained teachers. Schoolmasters view the situation with alarm, and although most of them are working harder and more conscientiously than ever, they are handicapped in the struggle to create good and useful lives.

It is very difficult to lay the blame at the feet of any people, or to define causes for this moral disintegration. Parental control, help and guidance is probably one of the forces which is most often missing to-day. The multiplicity of cheap amusements is another, and while innocent amusement is one of the features of a well-balanced life, excess is most harmful. A wrong sense of values has always been a failing of mankind. This was brought home to me a few weeks ago when I brought home a tiny rock plant for which I had paid a shilling. A neighbour, who is always chaffing me for bringing home plants in my pocket, asked me the price of the plant. On being told, he remarked with incredulity, 'A shilling for one tiny plant'. Yet that tiny plant will give me hours of enjoyment year after year, and when I take my wife to a cinema, and buy her a few chocolates, we cheerfully spend three or four shillings on what is often only two or three hours' enjoyment. How can we therefore blame ignorant people for putting a saxophone artist on a pedestal, knowing all about his life and work, and for having no knowledge of Beethoven and Mozart when our sense of values is wrong?

Another problem with which modern education is beset is the increase of leisure among our workers. There is little doubt that the honest work of two or three hours per day by every person on earth would suffice to keep us all in comfort. Again, the growing mechanization of industry consequent upon the wonderful scientific inventions of the last few years has made labour monotonous. There is little craftsmanship in the work of the average man of to-day. His job is so mechanical that it could be learnt in a few hours. Is he to do no creative work? These are just two or three of the problems which a sensitive schoolmaster is facing in his little world.

These problems are being tackled in many places. To create parental interest and enthusiasm, school concerts, exhibitions of work, 'open days', sports days are arranged. These often get a parent on the premises. Many schools now have their 'Parents' Council', which body consists of a number of parents who have no jurisdiction or official control, but who function to stimulate parental interest in the work of the school. They arrange social evenings and help to raise funds for school purposes. It is admitted that it seems a sorry state of affairs when it is necessary to interest parents in the education of their child, but once you have secured that interest the benefit to the child is enormous. You are no longer fighting environments, for co-operation with parents eliminates all that is harmful.

Most schoolmasters are alive to the necessity of education for leisure. The adage that 'a man who employs his leisure wisely is



usually a good workman' is very true. In school some opportunity for leisure training is found in Literature, Music and Handicrafts. As the time and scope of subjects is very limited, school societies have a place in all modern schools. Camera Clubs, Philatelic Societies, Handwork Leagues, School Camps and Journeys, Horticultural and Pets' Clubs are just a few of the numerous activities which teachers are running 'out of school'. Much remains to be done, but I am convinced these are on right lines. A great gap between fourteen years and twenty years of age is at present most distressing, although the National Association of Boys' Clubs and the National Council of Girls' Clubs are working hard at this problem. We can have a good choir at school and create music enthusiasts, but when they leave school there is no exercise for their hobby. The boys' voices have broken and so they are no use to Adult Societies. If only adult societies would create junior divisions and find useful work for junior members they would be doing a national service, and at the same time they would be helping themselves, for this junior division would be a fine recruiting ground.

GEORGE H. HOLROYD.

### THE PRODIGALITY OF ENGLISH MUSIC CRITICS

A NOTABLE event in the world of music has been the publication of the first four volumes of Sir Donald Tovey's *Essays in Musical Analysis* (Oxford University Press, 10s. 6d. each). Volumes one and two deal with Symphonies, Variations, and Orchestral Polyphony; the third with Concertos; the fourth with Illustrative Music. To complete the series there will be a volume devoted to Vocal Music and another containing a glossary and index. The whole will form a corpus of some of the profoundest musical criticism written by an Englishman, criticism of a quality well worthy to be placed beside the critical work of Coleridge, Hazlitt or Matthew Arnold.

This is astonishing, when one considers the origin of these essays. For the most part they are programme notes compiled for the benefit of the audience of Sir Donald Tovey's Reid concerts at Edinburgh, with one or two which were written for other occasions such as the visit of the Meiningen Orchestra to London in 1902. His vision is extremely wide. Not only is he full of the delights of the great masters, but he can welcome such newcomers as Paul Hindemith and William Walton. Having described Walton's Viola Concerto, for instance, he writes that he 'can see no limits to what may be expected of the tone-poet who could create it'.

His treatment of Paul Hindemith should be an example to those who are too ready to dismiss with a sneer anything that strikes the ear as being unusual. He points out:

'It is usual to begin the criticism of a modern composer by speculating about his ultimate position in history. When this custom has become obsolete, musical criticism will have some chance of uttering a few sensible remarks. The present age will be like every other age in the history of the fine arts, in that a small fraction of one per cent. of what is now most talked about will be not only talked about but enjoyed

a hundred or two hundred years hence. Of this I am quite sure, but I am not going to be such a fool as to say which works of the present day will belong to that percentage. Posterity has hitherto done nothing for me that should oblige me to bother about its judgement. I know what I like, and I know what bores me; and I am at present quite satisfied to know that I like Hindemith and that he does not bore me. As far as I can judge, his music does not bore many people, though it annoys some. He is never very long, he thumps no tuba, and his attitudes are not solemn. He is manifestly humorous, and he makes the best of modern life. Professor Saintsbury retained to his last days a hospitable mind, but among tendencies in modern art he drew the line firmly at two things. One of these he called "bad blood", and the other "rotting". Both are as impossible to Hindemith as to an athlete. His music is at least as serious as a game, and that is something far more serious than anything that can put on solemnity as a garment.'

But lest we take too exclusive an interest in the great classics on the one hand, or the moderns on the other, he judiciously reminds us that much of interest can be found in the works of such lesser writers as Joachim, Julius Roentgen or Sir Arthur Somervell. Sir Donald Tovey has indeed a catholicity of taste that is to be envied.

Of Berlioz he has many piquant things to say. 'There are excellent reasons,' he begins an essay on 'Harold in Italy', 'for reading "Childe Harold's Pilgrimage"'. But among them I cannot find any that concern Berlioz and this symphony, except for the jejune value of the discovery that no definite elements of Byron's poem have penetrated the impregnable fortress of Berlioz's encyclopaedic inattention.' Your true Berliozian will find it difficult to forgive his strictures on his technical shortcomings. Yet 'Berlioz, whose genius for instrumentation has always been acknowledged, also had a genius for composition. Two causes have prevented the recognition of this: first, that he notoriously failed to learn anything his masters tried to teach him; and, secondly, that almost everything they tried to teach him was wrong'. But for anything he may have said against Berlioz Sir Donald Tovey makes amends in a footnote: 'We must be careful! You never know where you are with Berlioz. Towards the end of March 1935 Dr. Erik Chisholm produced the whole of both parts of *Les Troyens* in Glasgow, and revealed it as one of the most gigantic and convincing masterpieces of music-drama.'

It is to be hoped that the publication of these essays will prove successful, for then the publishers may be tempted to issue a collection of his other essays scattered about in pamphlets and books. One of his most notable essays, for example, entitled 'German Music', appeared in a paper-covered volume issued by T. C. & E. C. Jack during the War: *German Culture: the Contribution of the Germans to Knowledge, Literature, Art, and Life*. It is pleasant to remember that some kept their heads at a time when others seriously proposed that German music should be banned from concert programmes. However, the more of Sir Donald Tovey's scattered writings to be collected in book form the better.

Another writer who has broadcast his riches in a carefree manner is A. H. Fox Strangways. Many books nowadays consist of material reprinted from newspapers, and *Music Observed* (Methuen, 6s.) is no exception. The wonder is that it has not appeared before. Mr. Fox Strangways has been music critic of the *Observer* for over ten

years, and every week save for his annual holiday has been ready with copy to add zest to Sunday breakfast. Of these articles I have preserved sufficient for three or four books of the size of *Music Observed*, and confronted with Mr. Steuart Wilson's selection, I cannot help asking why this has been omitted or room not found for that. I should like to have seen the column on the production of *The Wreckers* at Covent Garden in 1931. Dame Ethel Smyth has often complained of the quality of the criticism accorded to her works. Did she, I wonder, read this article which, though unfavourable, was markedly reasonable, and one which she might well be proud to have evoked? But it is useless dwelling upon omissions. Mr. Wilson frankly says he did not have a complete series to choose from, and I must content myself by hoping that the reception of the book will be such as to encourage further collections to be made.

The ground covered is enormous. From 'Ancient Greece' to 'Sibelius', from 'Indian Folksong' to 'Young British Composers' Mr. Fox Strangways wanders with the greatest of ease, always finding something apt, witty, humorous or human to say. Some have deprecated his apparent irrelevancies. In the course of an analysis of 'The Speaking Voice', for example, he will tell us that Wormwood Scrubs has 'the finest air in London, except with a north wind, when it comes laden with gas', or open a discourse upon 'The Chocolate-Mind' with the assertion that 'Cardinal Wolsey worked, in his day, harder than any man in the kingdom', justified by a subsequent outline of his activities (chiefly in the provision trade!). 'Little wonder he needed something to steady his nerves and to sweeten all this toil!' The truth is Mr. Fox Strangways has more of the spirit of the English essayists than most of our music critics.

There are two essays on 'The Wesleys'. 'Of what the two great brothers, John and Charles, did for religion this is not the place to speak. The family is of interest here in its relation to poetry and music, and in that connexion we can follow it through four generations—grandfather, Samuel; father, Charles; son, Samuel; grandson, Samuel Sebastian. Grandfather and father wrote poetry; son and grandson, music.' Of this remarkable persistence of genius and devotion to an art, Mr. Fox Strangways says: 'That it should have run through four generations is not unexampled, but when it does so, it is a sign of character. Music is a gift, no doubt, and without the gift no one can begin to make it. But the number of musicians who abandon the struggle in early manhood vastly exceeds those who are still battling in middle age, which shows that without strength of will the gift is useless. With the Wesleys the gift was seldom absent, but the strong will was more certainly present.' Since this is the centenary year of the death of Samuel the son, let me just quote one anecdote most revealing of his personality: 'He did not use the pedal-board, except for occasional holding-notes: "Let those who can't use their hands play with their feet", he said.'

If ever any man was a dichotomy, a Jekyll and Hyde at war with each other, that man was Franz Liszt. Most of us, though possessed

of a complexity of characteristics, are biased to some extent in one direction. With Liszt, both as man and musician, there is constantly present a strife between two selves. When, for instance, he is pursuing a career of public adulation as a pianist, he longs to retire from the limelight and concentrate upon serious composition; but having done so, he feels the call of the footlights once more. And while he has a desire for the religious life, he finds it not incompatible with the satisfaction of sensual appetites. This tragic conflict is well analysed by Mr. Ralph Hill in his *Liszt* (Duckworth, 2s.). Two women in particular exercised great influence over him—the Comtesse d'Agoult and the Princess Caroline Sayn-Wittgenstein. To the firmness of the latter we perhaps owe the wonderful output of the Weimar period, yet here again the influence was not wholly to the good—she persuaded him to alter the endings of the Faust and Dante Symphonies to their detriment. Mr. Hill has a good word for Liszt's transcriptions and scores a point when he says that people too often judge Liszt by his worst instead of by his best work. The composer of the Faust Symphony, the Piano Sonata, the Organ Fantasia and Fugue on B.A.C.H., and some of the songs cannot be dismissed hastily, though it is perhaps true that even these his best works bear witness to the dichotomy; but how much of this may be due to his self-sacrifice for others, since this period of great creative activity coincided with one of extreme energy in conducting and directing other men's work? Two other features of the book may be noted: Borodin's description of Liszt as translated by Gerald Abraham, the well-known authority on Russian music, and which appears for the first time in English, and Ernest Haywood's reminiscence of Liszt's last public appearance in England.

The latest addition to 'The Master Musicians Series' is Mr. Edward Lockspeiser's *Debussy* (Dent, 4s. 6d.), and it is obvious that he has put into it an amount of work far in excess of what might be reasonably expected for the low price. Interesting features are the pages devoted to Debussy's stay in Russia and his projected but unfinished stage works, on both of which subjects Mr. Lockspeiser sheds new light. There is also an appendix of unpublished letters to his stepson, Raoul Bardac, and the Royal Philharmonic Society, London. Mr. Lockspeiser's English is occasionally unusual. He uses at least twice 'reclusion' instead of 'seclusion', and gives the verb 'resumed' the meaning of 'summarized' or 'epitomized'. He is unjust, perhaps unintentionally, to Parry. Parry may not have been able to assist Debussy towards obtaining a position of emolument, but he certainly assisted him in the sense that he arranged that his string quartet should be performed at the Royal College of Music.

In conclusion, one other little book into which much work has gone and which costs little: Percy A. Scholes's *The Radio Times Music Handbook* (Oxford University Press: Paper, 2s., Cloth, 2s. 6d.). It contains 1288 definitions of words that listeners-in may encounter. It has quickly gone into three editions.

STANLEY A. BAYLISS.

# Editorial Comments

## THE RELIGIOUS SIGNIFICANCE OF THE CORONATION

At a time when men's thoughts are set on the pageantry of a royal coronation, one may well turn for a moment to its inner significance. Religious rites are no longer fashionable in European state functions and ours is almost the only country where they remain associated with the crowning of a king. The reason for their survival is found in something deeper than political expediency, or ecclesiastical privilege.

On that memorable Christmas Day in the year 800 when Charles the Great was crowned and the Holy Roman Empire re-established, the Pope by his action proclaimed his right as Head of the Church to make an Emperor. The Frankish conqueror had come to Rome to vindicate Pope Leo who had been brutally attacked. When the investigation was complete, and sentence had been pronounced upon the offenders, Charles entered the great basilica of St. Peter on the morning of December the twenty-fifth, A.D. 800. Much as he disliked it, he had yielded to the request of the Pope to lay aside his Teutonic garb and to wear the Roman *chlamys*, and the buskins. It was an outward and probably unconscious preparation for a drama, which recent criticism believes to have been utterly unexpected by the king.

As Charles knelt worshipping, before the tomb of St. Peter, the Pope came towards him. The king rose and Leo placed a golden crown upon his head, and the imperial purple robe about his shoulders. 'Then all the faithful Romans, beholding so great a champion given to them, and knowing the love which he bore to the Holy Roman Church and its vicar, in obedience to the will of God and of St. Peter, the bearer of the kingdom of heaven, cried out with deep accordant voices: "To Charles, most pious and august, crowned by God, the great and peace-bringing emperor, be life and victory!"'—So much for the papal chronicler, but there was evidently another side to the story.

In the pages of *Vita Karoli Magni* written by Eginhard, the secretary and friend of Charles, there occurs the passage, 'he affirmed that he would not have entered the church on that day—though it was the chief festival of the Church—if he could have foreseen the design of the Pope'.

The Monk of St. Gall in his life of the Frankish king wrote: 'Now Charles had no guess of what was coming; and though he could not refuse what seemed to have been divinely preordained for him, nevertheless he received his new title with no show of thankfulness.'

Whilst the whole incident was once dismissed as mere pretence on the part of the king, modern criticism has come to the conclusion



that his reluctance was genuine. Professor Dahn maintains that Charles was angry because the Pope had assumed the right to grant the imperial title and to bestow the imperial crown.

The claim established that day began a long series of bitter struggles which darkened the Middle Ages.

After the coronation the Pope made obeisance to the Emperor, but by performing the ceremony itself he had accomplished a revolution which gave the Holy Roman Empire a place in Europe for the next thousand years.

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Whilst the coronation of their Majesties King George VI and Queen Elizabeth will be performed with religious rites, the ceremony will have an entirely different significance. It is no longer the assumption of an ecclesiastical right. It is, rather, in itself, an act of dedication and consecration, on the part of the newly-crowned King and his Consort. One may be tempted to criticize the elaborate pageantry but we cannot justly criticize the religious significance. Beyond all the ceremonial homage of peers and people there is the humble prayer and solemn dedication of a king and queen to the service of God. In this act the subjects themselves may share.

On the occasion of the accession of George III to the throne of England, John Wesley wrote in his *Journal* for October 25, 1760: 'Many of us agreed to observe Friday the 31st as a day of fasting and prayer for the blessing of God upon our nation and in particular on his present Majesty. We met at five, at nine, at one, and at half-hour past eight. I expected to be a little tired, but was more lively after twelve at night than I was at six in the morning.' Such prayer is instinctive but it is focussed most definitely in the hour of the crowning. The solemnity of the Coronation Oath, the symbolism of the sceptre and the dove, and the gift of the Bible leave no doubt in one's mind.

When Queen Victoria was crowned on June 28, 1838, Lord Ashley—who afterwards became the Earl of Shaftesbury—wrote in his diary: 'An idle pageant forsooth! As idle as the coronation of King Solomon, or the dedication of his Temple. The service itself refutes the notion; so solemn, so deeply religious, so humbling, and yet so sublime! Every word of it is invaluable; throughout the Church is everything, secular greatness nothing. She declares, in the name and by the authority of God, and almost enforces, as a condition preliminary to the benediction, all that can make Princes wise to temporal and eternal glory. Many—very many—were deeply impressed.'

Some years ago I remember spending an hour in the Royal Library at Windsor Castle. By chance I took a book from a shelf to read. On the fly-leaf was written firmly: 'I used this book at my prayers the day I was crowned—George V.' Beyond the pageantry and the religious ceremonial there lies the sacred tryst of an earthly monarch with his King.

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Within the Coronation Service itself is contained what has been called 'an epitome of the history of the English monarchy, and of the relation existing between it and the people'. The *Liber Regalis*, with its Rubrical Directions, is substantially the same as that which was used at the coronation of Edward II. When James II was crowned certain changes were made and more were effected in 1689 when William and Mary came to the throne. This later form placed the ceremony itself between the Creed and the Offertory.

Although some time elapses between the accession of a sovereign and the actual Coronation it is not till the latter ceremony that the acts symbolizing his Recognition by the People and the Homage of the Peers are performed.

Careful consideration of the whole historic ceremonial is worth while, and the material is easily accessible in a recent book written by the Rev. E. C. Ratcliff—*The English Coronation Service*.

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#### A MAN OF POPLAR.

The illness of Lax of Poplar revealed to a somewhat astonished London the depth of affection in which he was held. His passing confirmed the revelation. Admiration, gratitude, and love were manifest but the greatest of these was love.

A famous English journal commenting on his autobiography described it as interesting because it was descriptive of a 'life now apparently well on its way to obsolescence'. One hopes this is not true. It was this very life which gave cause for the love which Poplar bore him.

He was essentially a preacher—dramatic but never 'make-believe'. As he preached he stood with outstretched arms—a perpetual sign of the Cross. His simple ardent faith helped to interpret the Love of God as he, himself, experienced it.

He was a true mystic, 'far ben' in the spiritual realities, to quote a phrase applied to John Watson and J. H. Jowett. One could not easily think of Lax by himself for he was a friend of God, and in this constant communion he caught his vision of a new Poplar, with wide open spaces for its little children, honourable work for its workless thousands and quiet security for its old age.

It was a stern, sustained struggle that he waged. He did not see its dream come true in all its parts but he never faltered. The dream persists and grows more near accomplishment every day. His quick mind and loving heart overcame many obstacles and commanded the affectionate regard of a strangely varied multitude. He met no one whom he did not help, and that might well be his epitaph. Poplar has been associated with many movements but it has only allowed one man to couple his name with its own. Lax did not need to ask permission. It was a source of joyous pride to the inhabitants that their friend should be called Lax of Poplar.

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## THE NEW POLAND.

Those interested in the new Republic of Poland will be grateful to the University of Birmingham for its latest publications on this subject. The Editorial Committee (Polish section) of the Information Service on Slavonic Countries has published four monographs dealing with the new State which was born in 1918. The geographical background with its economic and racial characters is treated in the first two, and the new Codes of Law and the national income are discussed in the others. Admirable maps and diagrams assist the student of modern conditions, and help him to realize the latest stage in the evolution of a New Europe.

The population of new Poland last year was 33·8 millions and of these probably 69 per cent were Poles whilst the remaining 31 per cent are made up of Ukrainians (14 per cent), Jews (8 per cent), White Russians (3·9), Germans (3·8), with small groups of Lithuanians, Great Russians and Czechs. The Pomorze or Polish 'corridor' giving access to the Baltic has a population which is 90 per cent Polish, but in Danzig the population is 90 per cent German. The 'corridor' remains a difficulty. Again, Wilno is now Polish both in its population and its traditions, but Lithuania, becoming more virile in its sense of nationality, maintains that it has been robbed of its ancient capital. These are typical of the many problems which demand speedy solution, but such solutions can only be achieved if peace be preserved. It is some comfort to remember that in 1934 Poland signed a ten-years' pact with Germany and an eleven-years' extension of the pact with Soviet Russia. If these be honourably observed she may have time, being at peace with her neighbours, to settle her internal problems permanently and satisfactorily.

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## A GOOD COMPANION.

Many of us are indebted to Mr. Priestley for holding up a mirror in which we have seen the crowd of which we are part. He has shown us ourselves, in our relationships, with truth and without bitterness.

In his latest book, *Midnight in the Desert*, he has given us what he himself calls a chapter of autobiography. Writing in Hampstead he recalls a night of hard thinking on the Arizona desert. With a technique which is admirable he reproduces the atmosphere of a country which is 'first-cousin to the moon. Brown, bony, sapless, like an old man's hand'. In the little hut which was his working-place, he welcomes us to the secret places of his own mind and thought. In a land which 'is geology by day and astronomy at night' he rolls back the curtain of his life and lets us travel with him down the months and years. It is far from being a sentimental journey. Though he interprets it to us in much choice language he makes us think hard as we go.

He brings us from England to America across 'the North Atlantic, one of the unfriendliest of seas; and nearly all the way across, the

sky was like a dish-cloth and the water like so many shifting mounds of slate'. But when we reach America he makes us listen to him without interrupting. Many a time we would like to stop and argue, but he carries us on by a well-turned phrase or an acute judgement on contemporary life.—The prize-fight broadcast by an expert American commentator is a failure as a broadcast. Its bad rhetoric communicates the man's own frenzied excitement, but tells us nothing.—A smile flashes across one's face and one is sobered again for he is already sharing with us his adventures as a playwright amongst the people of New York.

Gradually he reveals his judgement on great issues. He discovers to us three types of Communist—the philosophical, the compassionate and the kind which 'seems possessed by a snarling inferiority'. Just as we are settling down to hear a political analysis he takes us out to see the red shirts fade against the background of New England woods in autumn. We spend a week-end in a little wooden town where building seems to have been superintended by 'a committee of trees'. Presently he shows us the American countryside, but it is only a means to an end. He brings us at last beyond the pasty-faced office man to the outdoor working-men, 'big fellows in blue overalls, Whitman-ish lads, carrying themselves like free men, doing the job but not worrying too much, not caring a damn, and probably better off as husbands than the business men'.

With many an interlude in which we are introduced to pioneers and cowboys, Hollywood artists and California, we learn that America is leading the world in a new way of living. Russia is a bad second. America does not know where she is going but she is ahead as Britain was once ahead in her industrial revolution, and 'led the way to the greed and cynical indifference of competitive industrialism'.

In the little hut in Arizona we discover that America is sure she is individualistic—but Mr. Priestley is even more sure that she is mistaken. On the whole he convinces us that the drift of American life is towards collective effort. Her political theory is one thing but her social tendencies are in the opposite direction. It is 'the huge impersonal creative forces which are most effective, and they are inspired by deeply communal feeling'. Russia watches America with keen interest, for in America the battle is half won!

We are never kept long at one place on our journey. Suddenly we are whisked back over the North Atlantic to make the acquaintance of a charming old Yorkshire schoolmaster—the father of our author. Then we are back again listening to a Convocation Address. There is a sharp criticism of a Freudian interpretation of the personality of Jesus, followed by a somewhat pathetic confession that much of the Christian doctrine bewilders our guide. We are brought to see civilization standing at the cross-roads, reading sign-posts which point to 'optimistic scientific materialism, mystical and militant nationalism, or Marxism'.

Before we end the book we hear a discussion of the Mystery of Time, and some problems of Immortality. A larger and more

abstract chapter ends with the words, 'give me my robe, put on my crown; I have immortal longings in me'.—It cheers us a little for our guide has not reached the end of his journey, but he is on the way!

This is in many ways a fine book—probably the most thoughtful book of any that he has given us. In some passages he reminds us of H. G. Wells, but he maintains his own inimitable style. It is not an arrogant book, though it is provocative. Whilst it is a serious attempt at interpretation, it is never ponderous or dogmatic. The charm of its style is not overborne by the seriousness of its main theme.

*Midnight in the Desert*—J. B. Priestley.—(Heinemann. 8s. 6d.)

#### CHRISTIANITY AND COMMUNISM.

Few subjects are of more vital interest to serious-minded people in these critical days. A series of articles which appeared in the *Spectator* has been published in a small volume, which also contains a selection from the correspondence they elicited. An introductory chapter by Mr. Wilson Harris adds greatly to the value of the book. There is an actual and potential rivalry between Christianity as a faith and Communism as a creed. The objective examination of the two rivals is made by such competent authorities as Dr. Ernest Barker, Dr. Inge, John Strachey, Father D'Arcy, Dr. Needham, Dr. Niebuhr and Canon Barry. As the Editor says: 'Those whose Christian faith is strongest will hesitate least to measure the claims of their religion with those of Communism.' On the other hand it is stressed that Christianity is concerned with eternal values whilst Communism concerns itself with this present life.

The little book offers material for further exploration of a subject that must be studied intensely by Christian people. 'Christianity may, if it will, give the world what Communism never can.' The unfortunate thing is that Communism is capturing generous-hearted youth, and giving it to understand that Christianity even at its best, has nothing more to offer.

*Communism and Christianity*—Edited by Wilson Harris.—(Basil Blackwell. 2s. 6d.)

# Ministers in Council

ARISING out of our references in the last issue of the 'Review' to the Bi-centenary of Methodism, an interesting point has been raised, with which we deal in the next paragraph.

COUNTY METHODIST HISTORY. The Rev. A. H. Walker, B.A., of Harrogate, kindly writes as follows: 'I have just read Mr. George Slater's *Chronicles of Lives and Religion in Cheshire* with much interest, being myself a Cheshire man. Your note in the L.Q. and H.R. is interesting in view of the bi-centenary of Wesley. Slater's book ought to be used in any historical volume; and I wonder how many other counties possess a similar record.' We share Mr. Walker's conviction that there must be a good deal of matter relative to the growth of Methodism that would make fascinating reading nowadays but which has not, as yet, been incorporated in any denominational official History and is not perhaps widely known. In preparation for the most worthy celebration of the bi-centenary, readers would be rendering a valuable service by telling of any stores of information respecting pioneer work and subsequent progress in any of the three sections of our now united Methodism. We should be glad to hear from those who can follow up the happy suggestion of Mr. Walker.

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OLD HARTLEIANS' CLUB, BIRMINGHAM. Started originally about thirteen years ago, as a Study Circle for Primitive Methodist ministers in Birmingham, this Club, since Methodist Union, has rejoiced to have in its fellowship ministers of each previous section of Methodism. The Rev. Leonard Emerson, its present secretary, states that the Club meets on the second Friday of the month at the Y.M.C.A., Birmingham, for the morning and afternoon. All expenses are pooled at each meeting, the maximum allowance for fares being two shillings. Absentees are expected to contribute sixpence to secretarial expenses. The syllabus for each session is printed. In the mornings a set book is taken for discussion and in the afternoon a visiting speaker opens up a topic. For 1934-5 the morning subject was 'The Relevance of Christianity' and the afternoon speakers included Dr. Lofthouse, Dr. Milum, Professor H. G. Wood, M.A., Rev. E. Benson Perkins, Dr. Yeaxlee, Dr. Bett, Rev. W. L. Doughty, B.A., B.D. and Rev. J. T. Wilkinson, M.A., B.D. For 1935-6 the morning theme was W. R. Matthews' *God in Christian Thought and Experience* and among the afternoon speakers were the Revs. C. P. Groves, B.D., Dr. Howard, F. C. Spurr, C. R. North, M.A., W. Dawson and Dr. Cohen (the Chief Rabbi). During the present session 1936-7, the text book for mornings is J. G. McKenzie's *Souls in the Making*. The afternoon topics have been extremely varied. We note figuring in the list: 'St. Dominic and John Wesley,' 'The Disinfection of Words,' 'The Cambridge Platonists,'

'The South African Protectorates,' 'Christian Science,' 'Religion and History,' 'Barthian Theology,' 'Divine Love in Rabbinic Literature.' The average attendance of the Club is eighteen. Each year in the summer months a Club outing is held, to which the wives of members are invited. The Honorary President of the Club is the Rev. W. L. Wardle, M.A., D.D., with the Rev. L. Robinson as the Chairman, the Rev. E. Allport as Financial Secretary and the Rev. L. Emerson as General Secretary. We heartily congratulate this well established Club on its excellent work and so capital a bill of fare as shown by its syllabuses.

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**NEWCASTLE QUEST.** The Rev. J. Coulson reports that this Circle is having good meetings and enjoying Sorley's *Moral Values and the Idea of God*, the morning discussions of which have been on a high level. In the afternoons the subject of 'Spiritual Healing' has been claiming attention from the psychological, the theological and the practical points of view, but wide divergence of opinion has been manifest. Warm tribute is paid to the very capable leadership of the Rev. John E. Storey, M.A., the President. The Revs. Tom Robson (Chairman of the Middlesbrough and Darlington District), John Pinchen, J. Sutcliffe and J. B. Wanless are named as amongst the oldest and most loyal members of the Quest. The Rev. J. Naylor, of Gosforth, Newcastle-on-Tyne, has given fine contributions which have been greatly appreciated.

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**GRIMSBY STUDY CIRCLE.** The Rev. H. Lee, the secretary, states that at the meeting dealing with Pre-Membership Instruction, the Rev. P. W. Madge, after usefully outlining the place and method of religious instruction in Biblical times, passed on to a consideration of pre-church-membership instruction. He felt that there is a danger of confusion arising, if doctrinal teaching is given in much detail before the age of eighteen. He argued that some understanding of the reality of God, the personality of Christ, the significance of the Cross and the meaning of Reconciliation is, however, necessary, since these are the foundation facts on which Christian faith is based. The Catechism should be widely used for the sake of the definiteness of its teaching. On the subject of Guidance in Bible Study, the Rev. W. W. Ion stressed the need to encourage candidates for Church membership to read the Bible regularly as a record of the progressive revelation of God, using such reliable commentaries and helps as may be available. The Rev. J. J. Perry speaking of 'The Training of the Devotional Life', felt that the statement on the December class ticket is an adequate summary of the guidance to be given. In discussing the question whether folk should pray at definite times or only when they felt in the mood for it, he urged the importance of a rigorous discipline and quoted the Rev. A. E. Whitham as saying: 'When you feel you can't, give God your whole heart; at any rate give Him your whole will—and pray.'

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LINCOLN DIOCESAN STUDY OUTLINES. By the kindness of the Chancellor, Dr. Srawley, of the Lincoln Cathedral and of Canon F. M. Blakiston, of Kirkby-on-Bain, I have had the opportunity of reading Outline Syllabuses which are being used by the clergy of the Lincoln diocese and which might also prove suggestive to members of Methodist Study Circles. In 1932 a 'Way of Renewal' Syllabus was used on 'The Atonement' with special mention of Hartill's *The Necessity of Redemption* (Longman, 7s. 6d.) and G. Aulen's *Christus Victor* (S.P.C.K., 6s.). In 1933 was studied *The Christian Gospel in the World of To-day*, in connexion with which special attention was paid to Communism. For the discussion of Communism in its Russian form, with original documents, reference was made to a work by a German Roman Catholic, W. Gurian, entitled *Bolshevism : Theory and Practice* (Sheed & Ward, 10s. 6d.). For Free Churchmen particular interest would attach to the syllabus on 'Revivals and Revivalism', the topic followed in 1935. Amongst the textbooks recommended was the work by Professor S. G. Dimond, of Richmond College: *Psychology of the Methodist Revival*—a book kept in the Diocesan Library. We observe that after the study of the Methodist Revival, attention was devoted to such early Evangelicals as J. Hervey and Adam of Witheringham in Lincolnshire; to William Romaine as London's leading Evangelical; to John Newton and William Cowper of Olney, and to the evangelical characteristics of those known as the Clapham sect. A special study paper dealt with the Group Movement of to-day. In a separate leaflet attention was drawn to problems of the spiritual life such as aridity, accidie and spiritual sloth. The maxim is submitted that in the spiritual life love precedes joy. A similarly very helpful scheme of Study for 1937 was headed 'God's Plan and Our Task', with many searching questions on pastoral work. The Outlines for 1937 are on 'The Kingdom of God' intended to fit in with the International Conferences on Life and Work and on Faith and Order. Might it not tend to that closer communion which all earnest Christians so devoutly desire if there could be a mutual sharing of guided study quests for the fuller life?

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ADULT RELIGIOUS EDUCATION. As a further indication of the development of this most important work it is a pleasure to record that at Louth Professor A. Victor Murray, M.A., has been giving under the auspices of the University College of Hull a series of ten lectures on 'The Historical and Geographical Background of the Bible'. The survey is a wide one, extending from the Sumerians, Egyptians and Semites down to the attitude of the Christians to the Roman Empire as illustrated by the books of Acts and Revelation. Recent archaeological research is amply utilized. For study as elementary books the following, among others, are commended: Battey's *Short History of the Hebrew People* (Oxford, 2s. 6d.), H. Cook's *The Prophets of Israel* (S.C.M., 5s.), Caiger, *Bible and Spade* (Oxford, 5s.), S. A. Cook, *The Old Testament : A Modern Interpretation* (Heffer, 7s. 6d.), Burkitt,

*Earliest Sources for the Life of Christ* (Constable, 3s. 6d.), Angus, *The Environment of Early Christianity* (Duckworth, 3s. 6d.).

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**ADULT RELIGIOUS EDUCATION.** In response to the request in our January issue for further information about this work, Miss Marjory S. West (Hon. Org. Sec. Association for Adult Religious Education) writes: I think it may interest your readers to know that all the twenty-one Universities of England and Wales are now ready to send qualified teachers of the Bible and kindred subjects to any group of not less than twelve students in town or country which is ready to attend lectures regularly and to do a certain amount of private study for them. University Certificates and Diplomas for evening class students of the Bible are also offered to those who care to qualify for them. Regulations for these may be obtained from the Universities themselves. These classes are partly financed by the Board of Education and by the Local Education Authorities, and are also provided, free of charge, with a loan library of the best books on the subject studied. During the last twelve years several thousands of teachers and students of the Bible have passed through these classes, and many have earned a University qualification by their work. Last year the number of these classes was 124, the highest on record, showing that there is an increasing demand for what the Universities are able and willing to supply. In London, in particular, there has been for the last twelve years a regular School of Bible Study under University Extension auspices at University College, Gower Street, attended during that time by over fifteen hundred members of the general public, many of whom have received University Qualifications by examinations of various kinds. Most of these have been teachers, both elementary and secondary, men and women, headmasters and headmistresses as well as assistants. These have given up one or more evenings a week for from one to four years to the study of the Bible under lecturers supplied by the Universities of London, Cambridge and Oxford, through the Association for Adult Religious Education. For further particulars about the present courses at University College and the various types of class elsewhere, and how to obtain them in other parts of the country, application should be made to the Association for Adult Religious Education, 15 Fox Hill, Norwood, London, S.E. 19. This Association exists to promote Religious Education of University type and standard, similar to that to be obtained in every other subject by the ordinary educational channels of the country. A Conference on Adult Religious Education is also held at Elfriesward, Hayward's Heath, each Whitsuntide.

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**MODERN EVANGELISM.** A book with the above title by the Rev. William C. Macdonald, M.A., minister of Palmerston Place Church, Edinburgh, is worthy of commendation to those seeking a fresh presentation of its great and peerless theme. Asked to give a ten

minutes' address to the General Assembly of the Church of Scotland on Evangelism, Mr. Macdonald has followed that up by printing here sixteen such talks, filled with passion and practicality. Though primarily meant for Scotsmen, many south of the Border will be stirred by its perusal. One of the writer's personal testimonies concerns a new type of prayer meeting. Four years ago a Missioner bringing with him several students from Oxford met every day with them, going over point by point the address which he was to give in the evening evangelistic service and then all praying together with intercession focused on the definite and particular message they had been unitedly considering. Mr. Macdonald started such a Prayer Fellowship which for four years has now been held every Sunday night in his church vestry prior to the evening service. 'When I enter the room I announce the text on which I am going to preach and give a brief outline of my sermon, taking for this not more than two or three minutes.' The preacher, he claims, is then not only delivered from nervousness and granted new confidence but he feels that his praying folk are with him, upholding him by their continued prayerful interest as they follow their pastor in thought, step by step, to the intended climax of prepared appeal. (The book is published at 3s. 6d. by Jas. Clarke & Co.)

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I shall be glad to receive further reports and also comments on any subject suitable for these columns.

10 Mainwaring Road,  
Lincoln.

W. E. FARNDALE.

# Recent Literature

## THEOLOGY AND COMPARATIVE RELIGION

*The Old Testament : Its Making and Meaning.* By H. Wheeler Robinson, M.A., D.D. (Hodder & Stoughton. 5s. net.)

One wonders what some of the founders of the University of London would have said if they had heard that in a hundred years it would issue a 'London Theological Library'. Yet here it is, and the General Editor, Professor E. S. Waterhouse, whets our appetite with his list of the first six volumes. Professor Wheeler Robinson's *The Old Testament : Its Making and Meaning* heads the list, and it is just such a book as one expects from that able and competent scholar. There are many good books on the subject, but Dr. Robinson has found yet another way to deal with it, and it is an excellent way. First, he gives us a chapter that shows how the Old Testament is the product of the life of a nation and can only be understood in relation to the history of Israel. Then there is a chapter on the oral beginnings of this literature. The main part of the book follows, treating the literature under its main types—History, Prophecy and Apocalyptic, the Psalms, the Wisdom Literature, and the Law. Finally, there is a chapter on the growth of the Canon, and an Appendix that analyses most of the Old Testament books, which will be very useful to those who wish to pursue the subject further. The book itself is a book for beginners. If a 'general' reader wishes to know what the results of the so-called Higher Criticism are, and how they influence one's reading of the Bible, this book will serve his need. On the other hand, readers who already know the ground will admire the skill with which the author, hardly using a technical term, makes plain the path. To give an illustration—Dr. Robinson writes about the Pentateuch twice, once at the beginning under History and again at the end under Law. Experts will recognize that this is a simple way of dealing with a great difficulty. The general reader, when reading an elementary book, usually trusts the expert. In other words, he expects the book to give him the agreed results of the great majority of specialists, but not to go fully into the reasons that justify the results. He knows that to understand these he must read larger and more elaborate works. This is true of the Old Testament, though many seem slow to believe it. Dr. Wheeler Robinson's conclusions are those of the general body of scholars. There are a few verdicts on which some of them would differ from him, but these are on secondary subjects. His book is chiefly on the 'Making' of the Old Testament, but the reader who will follow his guidance in reading the literature, will find the fulness of its 'Meaning' for himself—and this is the best way to find it.

C. RYDER SMITH.

*Introduction to the New Testament.* By F. Bertram Clogg, M.A., B.D. (Hodder & Stoughton. 6s. net.)

An excellent beginning has been given to the new London Theological Library in the issue of the Rev. F. Bertram Clogg's *Introduction to the New Testament*. In a comparatively small compass the book supplies an interesting and scholarly account of the questions of sources, authorship, genuineness, date, canonicity, and subject-matter as they concern each of the New Testament writings. Part I describes the transmission of the Text and the growth of the Canon. Part II treats the Pauline Epistles. Part III is set aside for the Epistle to the Hebrews and Part IV discusses the Catholic Epistles. The Synoptic Gospels and the Acts are examined in Part V, and finally the complicated problems of the Johannine Writings are elucidated in Part VI. No better work of Introduction can be found for the student who is facing these questions for the first time, and the more mature student will discover very much that is of value and profit in Mr. Clogg's pages. It is also no small tribute to the skilfulness of his work that the ordinary reader, as well as the student, will find the book an invaluable aid to the understanding of the New Testament. Mr. Clogg's general standpoint is liberal and progressive with a saving salt of scholarly caution. Both sides of every disputed question are described with scrupulous care. As a rule there is a useful indication of the author's preference, but the reader is encouraged to form his own judgement on the basis of patiently assembled facts. Especially notable in this connexion are the account of the Ephesian theory of the origin of the Captivity Epistles, the treatment of the Pastorals, and the discussion of the Proto-Luke Hypothesis and of Form-Criticism. The Editor of the new Series (Dr. Eric S. Waterhouse, M.A.) is to be congratulated in that he has brought into the light of day one of the most gifted, and certainly the most modest, of Methodism's New Testament scholars. Success for the book can be confidently predicted. It provides a liberal education in respect of questions of New Testament Introduction in their most recent phases.

VINCENT TAYLOR.

*The Transcendence of Jesus Christ.* By the Rev. F. Cawley, B.A., B.D., Ph.D. (T. & T. Clark. 9s. net.)

The sub-title of this book is, 'A study of the Unique Features of His Person, with Special Reference to the Fourth Gospel'. The author is, as he tells us, 'a placed minister who has been compelled by the exigencies of the hour to make clear to mind and conscience where he must stand respecting the unique claims of Jesus Christ'. He has known, as he further tells us, 'the ways of doubt', and here endeavours to make known how the 'transcendence' of Jesus has become credible 'to mind and heart'. Such a confession will beget in the mind of the understanding reader a measure of initial sympathy with the author. For it is clear to every student of theological literature that what we call 'Christology' represents one of the main problems for Christian

thought in our time. Dr. Cawley is aware of some, at least, of the difficult issues which here arise, and it is significant that he goes with confidence to the Fourth Gospel in setting forth the 'uniqueness' of Jesus. That Gospel, as we are increasingly recognizing, is not concerned with a theological abstraction. The present reviewer has the fullest sympathy with the view that the Fourth Gospel cannot be ignored by those who would know Jesus as He was in the days of His flesh. Unfortunately, the author's style and method of presentation are not conducive to lucidity or to cogency. The style is somewhat rhetorical, and in places is more appropriate to a devotional or sermonic statement than to an orderly apologetic discussion. This may, no doubt, be an indication that the author's 'heart' is involved as well as his 'head': and no lover of the Fourth Gospel would wish for the divorce of these two. Yet sometimes the reader—even the sympathetic reader—will feel that real issues are dismissed under a cloud of rhetoric. This is most clearly seen in the author's discussion of the 'miracles' of Jesus. The issues which arise at this point are not easy of resolution: but it is too facile a solution to suggest that Jesus, as 'miracle itself', guarantees the historicity of all such stories. Dr. Cawley, however, is to be thanked for a sincere and reverent study of the Transcendent Figure of Jesus Christ. He has read widely in recent relevant literature. Jesus is still 'away above our heads'. And in affirming that He is the Self-revelation of God in human history the Church will continually return to the Fourth Gospel.

C. J. WRIGHT.

*The Promise of the Father.* By R. H. Malden. (Oxford University Press. 8s. 6d. net.)

The Dean of Wells, who has already written books upon the relations of the Church of England to Roman Catholicism and to the State, has now attempted to deal with the larger question of the Unity of Christendom. He combines this question with that of the doctrine of the Holy Spirit, which he thinks needs development and restatement. This is to him the most original part of Christian theology, being little in evidence in the Synoptic Gospels and yet presupposed in Acts and the Epistles. The gap is filled by the Fourth Gospel. The promise there given to send the Comforter and Guide was partly fulfilled at Pentecost, but is being gradually realized in the development of the Church, which is described as the unique idea of a divinely founded, divinely guided society prior to its members. Upon this theme Dean Malden gives a great deal of information from Old and New Testament sources, as well as from history, but its chief interest is its bearing upon the subject of Church unity. This the Dean considers to be the Divine intention, never realized and not yet in sight. It has been misconceived in political terms, whereas its nature is to be spiritual. Hence plans for 'reunion' are not promising, unity lying rather in some future unknown synthesis than in some return to the past. The Church of England, being the intellectually freest of Churches, has a special opportunity to lead the way to unity, and



the method has been exemplified in the work of the Cambridge Platonists.

With much of this teaching one who is modern and philosophical in temper must agree. The Guidance of the Spirit is probably that part of theology which most wants thinking out to-day. All the same we cannot see that the Dean has helped us very much, beyond defining the issues. In this respect students will find his book very valuable, for the author is mostly very fair, honest and candid. But paradoxes remain. Christianity is 'unique, complete and final', yet the Church has always been a 'growing, developing thing'. Christianity cannot change, but its expressions can. The Catholic Church is rather an ideal than a historic fact, and consequently there is no fully 'valid' ministry existing anywhere in the world to-day. Yet we are not to work for reunion, least of all by federation of the Churches, but for unity in the Spirit. This apparently will not include the Friends (for 'no form of piety which ignores the Sacraments deserves to be called Christian'), the Salvation Army, nor the Unitarians (who are only a 'coterie'), though it may embrace the Methodists (who 'manufactured' a revival in the eighteenth century). It is a pity that the Dean, with all his manifest desire to be sober and fair-minded, does not realize that those qualities, along with accomplished scholarship, do not atone for a certain superciliousness towards some other communions which is not in the best traditions of either the Church of England or Cambridge University. Otherwise the book is likely to be of very much service to friends of Church unity.

ATKINSON LEE.

*God and His Works*—being Selections from Part I of the *Summa Theologica* of St. Thomas Aquinas.

*Studies in St. Thomas*—notes on the doctrine of God based on the Selections from Part I of the *Summa Theologica* in *God and His Works*. By A. G. Hebert, M.A., of the Society of the Sacred Mission, Kelham. 2nd Edition. (S.P.C.K. 4s. 6d. net.)

We would like to recommend this text-book to Patristic students. Even those who have a serious interest in Medievalism might well shrink from tackling the *Summa* in its completeness. This selection of passages from the first part of St. Thomas's *magnum opus*, is admirably designed for those who wish to make a genuine, if limited, attempt to assimilate the thought of the Angelic Doctor. Apprentices to Scholasticism will find here a useful apparatus. There is a general introduction and some good notes on scholastic Terminology, as well as on scholastic Latin. The second part of the volume (in reality a separate book) consists mainly of lecture notes which took shape during nine years of teaching. It ought to be added that *Studies in St. Thomas*, while intended as a companion to the Latin text of the Selections from *God and His Works*, is capable

of being used independently by those who do not know Latin. Since these Selections from the *Summa* deal with the greatest and most mysterious subjects—The Being of God, The Divine Attributes, The Divine Operation, Creation, The Angels, Man, The Cause of Evil, criticism is out of place in a brief review. Most of us were brought up in a school in which St. Thomas was hardly mentioned. We picked up an acquaintance with Bacon, Descartes, Locke, Hume and Kant. These were our philosophers. As Macaulay put it: 'We extol Bacon and sneer at Aquinas.' In the last generation, however, a juster perspective has emerged. Even those who are not professed Thomists would agree with Professor A. E. Taylor in recognizing 'in St. Thomas one of the great master-philosophers of human history whose thought is part of the permanent inheritance of civilized Europeans and whose influence is still living and salutary'.

F. BROMPTON HARVEY.

*Value and Ethical Objectivity.* By Gordon S. Jury. (George Allen & Unwin, Ltd. 7s. 6d. net.)

Readers of Professor A. E. Taylor's *Faith of a Moralist* will remember the section on 'Actuality and Value'. He says: 'I regard it as the most important problem in the whole range of philosophy to examine this alleged want of connexion between reality, actuality, existence or being, and goodness or value in a spirit of thorough criticism.' Professor Jury has not only attempted this task—but those who are best entitled to appraise his attempt agree that his essay is a valuable and original contribution to the subject. The book is, in the main, a defence of the irreducible status of value and its authority for moral conduct. Insisting that Ethics is a science in its own right, Professor Jury asserts that judgements which are ethical judgements must be distinguished from the psychological condition with which they are associated, and the terms which mark their ethical character must be brought under survey. It has generally been assumed that morality differs from religion in that morality has to do exclusively with values or ideals, and is unconcerned with fact or reality. We should expect such a view from Bertrand Russell, and we get it in his criticism of Dr. G. E. Moore. Bertrand Russell's view that what we call *good* and *bad* are derivative from *desire* does not satisfy our author, for he holds, and in this book shews clearly, that morality also has an objective reality, and that it is impossible to separate the problem of ethical objectivity from those of *axiology* and the objectivity of values in general. (It may be said that *axiology* is the name given to that co-ordinating science which investigates the logical conditions, import and validity of the predication of value.) One of the most valuable features of the book is the lucid commentary found therein on a number of the positions taken by Dr. Hartmann in his recent three-volume work, *Ethics*. Although Professor Jury has evidently been much influenced by such writers as Hartmann, Moore and Urban, that is not to suggest that he has not himself broken new ground.

According to Dr. Urban, he has made a real contribution to the problem of the nature of ethical objectivity, Dr. Urban even going as far as to say that few studies have grasped so thoroughly the nature and implications of the problem, and found a solution which seems to be in the right direction. In this all too brief review perhaps enough has been said to send students of philosophy to the book: having followed Professor Jury's argument to the end they will find in the author's proof of the verification of the objective reality of the realization of the ideal in the actual, a satisfaction which will leave them still asking for more. Professor Jury is evidently quite capable of gratifying their desire, and the book in which he develops the theme will be awaited with interest.

PERCY S. CARDEN.

*The Divine Imperative: A Study in Christian Ethics.* By Emil Brunner. Translated by Olive Wyon. (The Lutterworth Press. 25s. net.)

This is a really great book. There are not many volumes of which it may be fairly said that they mark an epoch in religious thought, but unless we are very much mistaken that is true of this penetrating study. The earlier part of the book is the most strikingly suggestive, and naturally so, because the more general considerations are to be found there. The outstanding characteristic of this very important volume is that it treats the moral problem with the deepest insight into evangelical religion. Most discussions of ethics in the past have dealt with the issues of morality as if they were either entirely independent of religion in the evangelical sense, or as if they are somehow linked up with it, after a quasi-independent development, at a later stage. Here the ethical principle is seen and studied throughout in its fundamental relation with revealed religion. The result is a penetrating insight, at many points, into both the ethical and the evangelical aspects of experience. This might be illustrated from many passages of the book. As good an illustration as any may be found in the pages where Dr. Brunner argues that the evolution of morality may be regarded with equal truth as representing degrees of degeneration or stages of ascent, for the view of the good as a supreme law is both very near to the truth and yet very remote from it, since moralistic legalism is 'on the one hand the place of greatest nearness to God, and on the other the place of greatest distance from God. . . . The most sinful stage of all, Pharisaism, stands upon the topmost rung of the ladder'. Consider the sheer moral and spiritual insight of a passage like that. Nothing could be more profoundly true, and yet how little it has been discerned, for the most part! Charles Wesley knew it, though, and he wrote: 'Whate'er obstructs Thy pardoning love, *Or sin, or righteousness*, remove, And take it all away!' It is quite impossible in a notice of this kind to traverse the whole range of the book, or indeed to give any adequate notion of its great qualities. On almost every page there is some penetrating,

paradoxical sentence that one would like to quote. In the general consideration of ethical principles and systems one may single out the masterly criticism of the Kantian ethic, and in the discussion of particular issues the sections dealing with marriage and with war are perhaps particularly suggestive. But every page of the book deserves study, and it will be impossible for anyone to read it carefully without discovering that the perusal has set up a new landmark in his religious thought.

HENRY BETT.

*Problems of the Hebrew Verbal System.* By G. R. Driver, M.A. (T. & T. Clark. 7s. 6d.)

This is the second number in a series of Old Testament Studies, published under the auspices of the Society for Old Testament Study. It is written mainly for specialists, but there are some things in it which will have to find their way into every classroom where Hebrew is taught, for Mr. Driver has gone a long way towards solving the vexed problem of *waw* consecutive. Every reader of Hebrew poetry has met with passages in which the simple imperfect seems to be employed as an aorist or preterite. He may have been puzzled, too, by the use of the imperfect with such particles as *az* and *terem*, which would seem more naturally to require the perfect. He knows also that the perfect can be used in gnomic sentences to describe general truths, and that in the prophets it may even have a future reference. Now Akkadian—as Babylonian-Assyrian is now generally called—has a preterite verbal form *igtul* which, except that it is accented on the first syllable, corresponds to the Hebrew *yigtol*. Also the Akkadian permansive *qatil*, which is cognate with the Hebrew perfect, is used to express general truths. These facts serve to explain the sporadic survivals of the Hebrew *yigtol* and *qatal* as preterite and present respectively. They also suggest that the *waw* consecutives *wayyigtol* ('and he killed') and *wqatal* ('and he kills,' &c.) go back to the very beginnings of the language. It is not, as has sometimes been said, whether seriously or in jest, that the *waw* changed the tense of the verb. It is simply that with consecutive *waw* the 'imperfect' and 'perfect' have still the force of the old preterite and permansive respectively. Mr. Driver's thesis also has the merit of explaining the peculiar accentuation of *waw* consecutive forms. The simple imperfect and perfect in Hebrew are of different, and Western Semitic, origin. They were accented on the last syllable, and the Massoretes, by assimilating to one another forms which were spelt the same, but were originally differently accented, brought about a confusion which has led to the *waw* consecutive being the *pons asinorum* of Hebrew syntax. Mr. Driver's research into the problems presented by the Hebrew verb leads him to the general conclusion that Hebrew is a composite language, consisting mainly of elements from Akkadian and Aramaic. He was interested primarily in grammar, rather than in history. His conclusions are therefore the more striking

and independent testimony to the truth of the Israelite tradition that Abraham migrated from Ur, and broke his journey for some long time at Haran before going on to the land of promise.

C. R. NORTH.

*First Adventures in Philosophy.* By Vergilius Ferm. (Charles Scribner's Sons, New York. \$2.00.)

In this handsomely-produced book of 548 pages, the author, who is Professor of Philosophy in the College of Wooster, has made a brave attempt to do the seemingly impossible, i.e. to provide a really adequate text-book for beginners. In his anxiety to be philosophically 'respectable' (a favourite term with him) the writer escapes the merely superficial, but on the other hand the average beginner might well be daunted by this particular 'adventure', with its immense array of names and lists of 'References'. The famous editorial advice: 'Reduce by half, and leave nothing out'—may be a counsel of perfection but it does spring to mind as one reads on through this very full balanced and systematic account of the opinions of such a multitude of philosophers and scientists. For instance, we consider the writer might well have omitted long discussions on what is really the Philosophy of Science, Recent Theories of Knowledge, &c., and concentrated more upon the main line of advance through Scepticism and Agnosticism, 'Common-sense Dualism', Materialism, and so on to the great systems of Idealism. If, as one supposes, Philosophy is simply an unusually hard effort to think clearly and systematically about the ultimate nature of Reality, then the ideal adventure for the beginner would perhaps be to accompany some powerful thinker (like MacTaggart, for instance, in his famous Friday lectures at Trinity) who, in the simplest language, works his way through the whole field and helps one to think out the main problems as they arise. The author in this case has not reached this ideal, but his book is a sound and workman-like attempt. It should prove of real value to the first adventurer, provided that he can keep his balance, refusing to be over-awed by so much detail.

CHARLES GIMBLETT.

*The Gospels and the Critic.* By A. W. F. Blunt, D.D. (Humphrey Milford. 2s. 6d. net.)

Along with the heavy demands of his office the Bishop of Bradford preserves his deep interest in New Testament scholarship, and has given further proof of this in his book, *The Gospels and the Critic*. He explains that the book is intended for those who, without being specialist students of the Bible, are yet interested enough in the study to wish to know what is the present position in Gospel criticism. His task is accomplished in six valuable chapters which explain and defend the work of critics and discuss the outstanding theories and developments of modern times. The book has grown around a centre provided by a paper on 'Christ in the Gospels' which Dr. Blunt



read at the Bournemouth Church Congress in 1935. This essay, which contains a searching analysis of Form-Criticism, is reproduced in the book under the title, 'The New Movement in Criticism'. In several respects it is a contribution of much interest and importance. The account given of Form-Criticism is clear and concise, and its tendencies both for good and evil are carefully indicated. The essay is in the best sense of the word judicial; it combines a strong sense of the vital importance of the historical foundations of the Gospel tradition with a wise discernment of the possibilities of an approach to Gospel criticism which emphasizes the part played by the life and faith of the Church. 'Form-Criticism,' writes Dr. Blunt, 'makes the Church's witness to the Gospel more primitive and fundamental than ever. A Christological view is implicit in the earliest stories and sayings.' This advantage would be dearly bought if the more destructive aspects of the new movement were ignored. But in Dr. Blunt's discussion the very opposite is the case. He sees the defect of the new trend of criticism in the fact that it offers too large a field for mere subjective impressionism, and he doubts whether, when it has gone to its farthest limit, it will be found to have done more than to supply 'a useful reminder of the fact that the Gospel narrative took shape as the tradition of a living and working Church'. In sum, Dr. Blunt has given us a valuable discriminating study of a movement which raises vital issues.

VINCENT TAYLOR.

*The Via Media.* By C. P. S. Clarke. (Longmans Green & Co. 5s. net.)

Bearing in mind the impending World Conference on Faith and Order, it is of value to have a clear statement of the position of the Church of England from the modern standpoint of the Oxford Movement. There is no claim here that the Church of England is the only Church of the *Via Media*. Others mentioned are the Anglo-Catholic Churches in Scotland and America, the Old Dutch Catholics and the Eastern Orthodox Church. It includes also the Episcopal Churches among the English-speaking races throughout the world and certain native Churches in India, China and Japan. The author is the Arch-deacon of Chichester. His book, written at the suggestion of the Lord Bishop of Winchester, who writes a Preface, states the reasons for a loyal Anglo-Catholic accepting the position of the Church of England. It also states the contribution which the Church of England, as part of the *Via Media*, can make towards reunion. Neither the principle of the Establishment nor that of nationalism would justify the separate existence of the Church of England. The author frankly declares that if these were the only principles the Church of England would have no right to perpetuate schism by making this third party between Roman Catholics and Non-episcopal Protestants. In fact, the State connexion is a hindrance, though there is no evidence in the book that the Church of England desires Disestablishment. The suggestion seems to be that the Church, while remaining Established,



its clergy should have some voice in the appointment of its Bishops. This, it is held, would give the Bishops greater magisterial authority. A major part of the book attempts to substantiate that the Church of England is both Catholic and Reformed, that it has found a working synthesis between authority and freedom. Infallibility is a delusion of the Roman Church, and oracular authority, which must be received with submission even if we cannot agree with it, is not to be countenanced. The real co-ordinate authorities are scripture and tradition, though tradition is subordinate to scripture for any belief necessary to salvation. Reason and intuition are also given their due place. On the question of Holy Orders the Historic Episcopate is regarded as a necessity. While the Church of England is committed to no theory of Apostolic Succession, yet in practice it assumes it. It would always insist on episcopal ordination for the ministry. The Church of England cannot form part of any scheme of unity without it. Further, 'when reunion comes the Bishop of Rome must be the head of the re-united Church'. It is such an extravagance as the last claim that compels a Free Churchman—who is anxious that his own Church shall re-enter the main stream of the historic Churches—to conclude with Newman (though not from Newman's premises) 'The *Via Media* is a road over mountains and rivers which has never been cut'. However, a Church that is tolerant enough to embrace both Anglo-Catholics and Evangelicals has learnt something about the ministry of reconciliation, and therefore can render a great service to reunion.

W. R. CHAPMAN.

*The Religious Experience of the Primitive Church.* By P. G. S. Hopwood, B.D., B.Litt., Ph.D. (T. & T. Clark. 10s. net.)

The fruitful studies of Dibelius and Bultmann have kindled a new interest, not only in the pre-literary forms of the Gospel narrative, but in the life and experience of the earliest years of the Christian Church. Dr. Hopwood believes that before form-criticism, with its emphasis on subjective judgement, can reveal to us the life out of which the gospel tradition grew, there is a prior question. He points out that the true starting point for an understanding of the primitive Church is the original awareness of all that Jesus was in the life and experience of those who knew Him. The exploration of this field is Dr. Hopwood's task, and in his book he surveys the ground with a thorough knowledge of the documents and an independent judgement in theoretical matters. For those who have any fear lest New Testament criticism weakens the ground of faith in the Gospels, this is a valuable volume. Whatever influences may have moulded the gospel tradition, the original source is always the creative contacts made with the personality of Jesus. Dr. Hopwood examines the literary sources and the religious and psychological background, the experiences of the eye-witnesses, and, finally, the emergence of the Church. He uses psychological theories with reserve, and in discussing the apocalyptic hopes of the early Church makes a sharp

distinction between apocalyptic and fantasy. Dr. Hopwood reaches the conclusion that the early Church (and by this he means the Church prior to the influence of Paul), was not a Jewish Messianic movement, nor a fusion of Hellenic influences with a vague figure of Christ in the background. Moreover, the gap between Jesus and Paul, which has been supposed to exist, disappears when it is realized that Paul's teaching has its roots in the experience of the very first believers. The mystical interpretation of spiritual experience was derived by Paul, not from the pagan mystery religions, but from the experience of the Spirit in the life of the Church before him. In the final chapter, Dr. Hopwood dismisses the claims that Christian experience can be explained by abnormal psychology, or by collective consciousness, or herd instinct, or by Jung's mythical personification of the life force. All these psychological theories fail to account for religion because they eliminate the ultimate factor. The religious experience of the primitive Church is rooted and grounded in Jesus Christ. Discoveries were made by the men who companied with Him, and the inner logic of their experience worked out in the devotion which made the Church, with its witness that in Christ men had access to God: in the Son they had found the Father. This book is well produced, and well indexed, and for all students of the earliest days of Christianity is a work of the first importance.

S. G. DIMOND.

*Psychology and Religious Origins.* By T. Hywel Hughes, M.A., D.D. (Duckworth & Co. Ltd. 5s. net.)

The principal of the Scottish Congregational College, Edinburgh, does excellent service in this clearly written book. The introduction is a little gem of precise and clear surveying of the wide field of psychological discussion and development. He points out that psychology as a 'science' is quite young when considered as having laws formulated and with a measure of exactness in its findings; its principles scientifically regarded are of recent date, so that it is rightly called the youngest science. Yet during the last forty years there has been an amazing growth as a result of a great number of enthusiastic students. Within the sphere of religion, psychology has already made a contribution of great value to the understanding of man in the deepest experiences of his religious life. Especially did William James render great service by his emphasis on the place of experience in religion. But in many of its modern theories psychology raises difficulties and creates new problems it cannot solve. Especially in the Behaviourist and Psycho-analytic Schools, where the scientific method is ignored by distorting data and a failure to take into consideration elements which belong to the total state of consciousness under examination. In many directions it strays by the mere vigour of its youthful application; the wisdom born of failure will bring more solid results. But even then it can never achieve exactness in the same sense as in chemistry or astronomy, because there is always

an unpredictable element in human consciousness and behaviour. Further, as Dr. Hughes points out, psychologists must come to some agreement among themselves regarding many of the basal facts of psychology, and clear the ground of the great uncertainty as to the meaning of terms and the content of the concepts used. The book emphasizes how great is the peril of some of the theories enunciated by certain schools of the science to the moral life of the individual and society, but especially in the attack made on religious experience. There is no escape from the challenge which modern psychology is throwing out to religion and religious thought, and it must be faced fairly and honestly in the assurance of the Christian belief that all truth is one, and that it is God's truth, since this is God's world. In this sense all assured results can be accepted in the new learning and utilized to a better understanding of God's method of working in and through the mind of man. We must 'prove all things and hold fast that which is good'. Throughout this volume the author seeks to maintain an independent judgement, and finds his way with amazing clarity through the accumulated mass of material in the fields of comparative religion, anthropology and ethnology.

W. G. THORNAL BAKER.

*The Parables of the Gospels.* By Hugh Martin. (Student Christian Movement Press. 5s. net.)

Mr. Martin's list of books has found no mean addition by this latest from his virile pen. In this work he is eminently successful in an exposition of the parables, in the light of recent scholarship, which will prove of practical service in the lives of men and women of our modern world. The volume opens with a fairly long introduction explanatory of the parabolic method of teaching, showing how Jesus found it ready at hand for use in His day, and goes on to explain why our Lord used this method and then is at pains to show what is meant by the Kingdom of God as central to His teaching. The volume reveals a ready acquaintance with the Gospels, and knowledge of the latest scholarship on the subject he has in hand. The style is lively and forthright in its method of interpretation and application to modern life, which will make its own appeal, and be greatly appreciated by the practical modern mind. Examples could be given in great number to illustrate this. 'The Samaritan went a long way with his work of relief. But our responsibilities as good neighbours in the modern world call us to labour to find an order of society which will not produce poverty and distress at all. Ambulances are good, but it is better to have no victims for them to pick up.' Again, 'The real hypocrite is certainly a nasty person, but is it really any more pleasant to pretend to be worse than you are because you have not enough strength of mind to stand up to your convictions?' The work is enriched by apt quotations from the poets which again and again illuminate the exposition, and further good use is made of history and literature. This is altogether a

forceful and readable presentation of the parables in their modern application, and should prove useful in class-room and pulpit, as well as to those who study the subject as part of their devotional habit.

*The Religion of Wordsworth.* By A. D. Martin. (George Allen & Unwin, Ltd. 3s. 6d.)

That one should go to Wordsworth for illumination, finding in him a profound and welcome corrective for the distracting fear and sordid futility of our modern mood, will surely seem natural enough to everyone who has looked in Wordsworth's mirror. Mr. A. D. Martin has set himself to examine that "serene and blessed mood"—a mood which passes at times into joy and then into gratitude! The interest of these five short chapters is frankly religious, though Mr. Martin has succeeded in lifting his discussion out of the realm of argument about Wordsworth's 'comfortable pantheism', and has given us rather an exposition of a religion of gratitude based upon the poet's unfolding experience. We are challenged to recognize the essential sanity of Wordsworth's deliberate selection of the best in human nature; though even here, Mr. Martin rejects the criticism of Lord Morley and Mr. Aldous Huxley, and insists that Wordsworth consciously turned away from what he felt to be 'an obsession of the terrible side of Nature in his earlier thoughts'. When he proceeds to defend his hero from the charge of political apostasy, and urges that we should seek a true perspective of the historic conditions through which the poet lived, Mr. Martin may seem to some readers to have a less solid argument; but his contention that Wordsworth retained to the end a keen and understanding interest in the lives of the poor is impressive and refreshing. He brings a wealth of illustration to show how far Wordsworth goes in his advocacy of popular education, and even in his claim for state maintenance of the poor. Mr. Martin throughout reveals a penetrating psychological insight, and has contrived to plead his cause persuasively in thoroughly modern terms.

EDWIN H. WALMSLEY ROSS.

*Mastering Life.* By Peter Fletcher. (Rich & Cowan. 3s. 6d. net.)

This is a volume in 'The "Needs of To-day" Series'. For many its attraction will be the many illustrations of various aspects of its theme drawn from the author's experience in therapeutic work at the London Clinic for Religious Psychology. Apart from this, its fresh treatment of a subject that some will regard as being worn almost threadbare makes it well worth the notice of all who would fain make the most and the best of themselves in a world where dedicated personality is always sure of finding opportunity for profitable service. The art of life-mastery as set forth here is not of that sort which aims at boasting 'my head is bloody, but unbowed'—I am 'master of my fate', 'captain of my soul'. Yet the recognition of self-consciousness,

or rather self-awareness, is pressed; for it is the impact of personality as a whole that is necessary if the alluring reality of being alive is to influence society beneficially and contribute to the glory of God. Life does not consist in the abundance but in the use we make of what we have. The three main sections of the book deal with these problems of selfhood, personality in its immediate environment, and finally with its larger contacts, the world in which we live—earth, heaven, all that has been, is, and is yet to be. The treatment challenges thought: its conclusion that in Jesus Christ a way of life is manifested the acceptance of which leads to the conquest of life, and death, is a message needed to-day and always.

J. C. MANTRIPP.

*Do We Survive Death?* By H. Ernest Hunt. (Rich & Cowan. 3s. 6d. net.)

This well-written little volume is one of the first of a new series dealing with present-day needs. The subject, from the Spiritualists' point of view, is much to the fore just now with the appointment by the Archbishops of a commission to investigate the evidence available. Mr. Hunt is a well-known Spiritualist leader, and certainly an enthusiastic advocate of the things he believes. The book has a more than usual religious tone and a reverent handling of the subject is manifest throughout. There is a knowledge of psychology and the modern view of personality which brings the discussion up-to-date. It is plainly the purpose of the author to help towards a fuller life by the certainty of the larger hope, and the consequent vital relationship of the physical to the spiritual world. There is the usual type of evidence through clairvoyance, and the materializations which are always said to take place in fool-proof conditions. All of which it is claimed proves the universal Survival of personality if not its immortality. The usual answers are given to the objections that Spiritualism is forbidden in the Bible. The chapter on Next World conditions, which would seem to be crucial to the whole position, leaves us where we are likely to remain in any endeavour to materialize the Spiritual world, the impression left on the mind is simply that of surmise upon surmise. However, it is a healthy presentation of the case for Spiritualism's effort to prove survival by psychic phenomena, with a manifestly deep desire to prove the certainty of the Christian's faith to those who have no such belief. The danger of all such emphasis is that of making Spiritualists and not Christians.

*A Missionary Looks at His Job.* By W. J. Culshaw. (S.C.M. 2s.)

This frank book is of considerable interest to Methodists for in it the Rev. W. J. Culshaw reviews his experiences as a missionary in the Bengal District during his first term of service. He contrasts the emotional farewells at home with the quiet reception overseas



and reveals the need of adjustment to the attitude, tradition and aspirations of India. The resulting new motive in the essential task leads to a fellowship in the way of the Cross that justifies and crowns missionary endeavour. This is a book for all who would understand the problems facing a missionary recruit and learn the way of real conquest.

*The Ministries of Angelic Powers.* By Edward Langton, B.D., F.R.Hist.S. (James Clarke & Co. 3s. 6d.)

The ordinary man, when he is not carried away upon a wave of popular credulity to talk in earnest foolishness about the 'angels of Mons' or some other fleeting hallucination, is disposed to regard angels and devils as simply antiquated furniture, no longer serviceable, museum pieces from the decaying temples of forgotten superstition. Mr. Langton is not concerned with the grounds of any belief in angels modern or medieval in this slender volume. His interest is mainly historical and his method is scholarly. He has collected and arranged in his three straightforward chapters a considerable body of material, and has succeeded in allowing his evidence to make its own natural impression upon his reader. From the sons of God who seduced the daughters of men in the Genesis story to the hierarchies of intermediary daemonic powers who filled the background of the apostle Paul's cosmology, is a long and fascinating story. Some part of the discussion concerning the earlier Old Testament beliefs about angels will be familiar to students of the Bible, though few will be likely to go so far as Mr. Langton when he declares: 'We do not think there are any sufficient grounds for denying that in ancient times of which the Bible speaks, supernatural beings did appear to men. . . .' It is difficult to relate such a judgement to the teachings of psychological study and the researches of recent years in the realm of primitive religious beliefs. But the carefully documented evidence gathered together and arranged in attractive and readable form, and showing clearly the development of Jewish belief right down to New Testament times, does justify the author's hope that it may supply a real need.

*They Found God.* By M. L. Christlier. (George Allen & Unwin, Ltd. 5s. net.)

This account of some little-known holy lives is meant to have the ministry of a book of devotion; to enable the reader to get away from these 'noisy and restless days' to an atmosphere of quiet in the world of long ago. And so ponder the real meaning of life and discover, if may be, how in other days men and women came upon the secret and solved the problem of life's meaning. It is an endeavour to show that these saints 'found the key to the riddle of human existence', so that their peace became unassailable and their certitude so sure that no assault of the world could shake them. Here we have depicted examples of those who although they lived in intellectually simpler



times, when the facts of religion were not questioned on every hand, yet they had to contend with the same human nature and opposing circumstances known to the world of to-day. They are shown as demonstrating their God-given power to overcome in all conditions and become more than conquerors. The eight lives considered range from the thirteenth to the sixteenth century, and depict very differing types in the varying circumstances of those times. In domestic service, aristocratic circles, on farms, in business, invalidism, on travels, in hospitals; men and women who found the Light of life and satisfied the inner desire, following after Christ they found the Way of life. The author has no sort of doubt about another age coming which will be more spiritual than this present one; when mankind, trained not only in the exercise of reason and enriched by scientific knowledge, will have become 'habituated to the functioning of its spiritual organs,' and the rule of God shall be on the earth. These studies of Armelle, the Marquis of Renty, Maria Guyard, Anna Garcias and the rest, are meant to be a help towards this end.

*Can We Believe in God?* By C. A. Alington, D.D. (Rich & Cowan. 3s. 6d. net.)

Anyone with Dr. Alington's desire to show that 'a man can believe in God not only without any treason to his intellect, but in obedience to its commands,' needs more scope than a book of this size to restore the faith of the 'plain man,' shaken by scientific explanations of life, in terms more in keeping with his type of education. But if Dr. Alington has perforce to curtail his discussions, he is liberally Baconian with his chapters and topics, and interspersing his argument with such pleasingly popular passages as the parable of the Three Sisters, he gives us a book brief and to the point either for a basis of conversational study or as a *vade mecum* for the 'honest doubter'.

R. K.

## HISTORY, BIOGRAPHY, TRAVEL

*The Development of Religious Toleration in England* (from the accession of James I to the Convention of the Long Parliament, 1603-1640). By W. K. Jordan, F.H.D. (Allen & Unwin, Ltd. 21s. net.)

Dr. Jordan pursues his impressive investigation of the development of Toleration in England. His first volume covered the period from Henry VIII to the death of Elizabeth. His second ends with the opening of the Long Parliament. A third and concluding volume is promised, which presumably will take us to the Toleration Act of 1689. When completed, Dr. Jordan's book will be the most considerable attempt to describe the play of those principles and forces by which pre-Reformation England with its virtual religious uniformity, became the England of Locke and legalized Dissent. Dr. Jordan has, of course, derived much help from previous workers in his field—Dexter, Tulloch, Usher, Burrage and the rest. Nevertheless, his book is the fruit of wide reading and industrious research. In his detailed analyses of countless forgotten books and pamphlets of the time, he preserves judicial impartiality. It is safe to say that for many years to come, this will be the standard work of reference on the subject. Dr. Jordan is still occasionally guilty of introducing names without explanation. Thus on p. 297 we have: 'As St. John has well said.' There has been no previous mention of St. John, and his identity remains obscure. There are also some queer Americanisms which jar upon English ears, e.g. on pp. 323, 325 and elsewhere, we have: 'He *charged* shortly afterwards that the clergy did not understand their beliefs.' The book could have been revised with advantage. There is a certain amount of tiresome repetition and diffuseness. In the section on Chillingworth, e.g. 'dispassion' is used five times, 'objectivity' six times, 'individual' or 'individualistic' more than ten times, while 'broad', 'fundamental', 'tolerant' are also repeatedly employed in the same sense. Dr. Jordan is a good American individualist, constitutionally incapable of doing justice to the hereditary, social and corporate elements in religion. One is less sure of his judgement than of his industry. The fact is, to deal adequately with the vast problem of Toleration would need the powers of an Acton or a von Ranke. (It may be recalled that even Acton shrank from so exacting a task.) Only a universal mind could hope to do justice to the fundamental issues in doctrine, philosophy, law, ethics, politics, which a study of Toleration is bound to raise.

Recent world events have given an unexpected importance to Dr. Jordan's subject. Modern liberalism in Church and State took the doctrine of Toleration for granted. Broadmindedness became one of the cardinal virtues. Such complacency has been rudely challenged. National emergencies and the sharpening social struggle in Europe

have well-nigh destroyed Toleration both as a fact and an ideal. Political creeds like Communism, Fascism, Nazism are held with fanatical intensity and give short shrift to opponents. Principles of moderation and forbearance, for some time regarded as axiomatic, are now once again on their trial. 'Tolerance,' said G. K. Chesterton putting his finger on its vulnerable spot, 'is the virtue of people who do not believe in anything.' It may be a generous respect for the convictions of other men, or at least for their right to hold them; or it may be the fashionable 'live and let live' born of lack of principle or moral inertia. One wonders why there is so much religious and so little political toleration. People are intolerant in politics because they think politics matter. Their tolerance in religion is largely a measure of their scepticism or indifference. It is regarded as a mere matter of choice whether a man belongs to this Church or that or any. He can accept or deny what articles of the creeds he pleases. Religious beliefs are private opinions which we can hold if we like, but of which nobody really knows the truth. Toleration, on such terms, is cheap. It is only noble when combined with deep principle. Those who talk of Toleration as though it were a sacred thing, indubitably right, are forgetting their history. Mr. Maurice Reckitt has put it none too strongly: 'Toleration has imposed its unimpeachable respectability upon us a great deal too long. Its very birth-certificate is a forgery. It was not bred, as it has loved to claim, by Freedom out of Courtesy, but by Deadlock out of Exhaustion. Its true name should have been Stalemate.' Our fathers were not converted to Toleration by reason or by charity, but forced into it by their feuds. In France, Germany, Holland and England, the same thing was true. As uniformity of religious belief and observance became impossible to maintain (except at a ruinous price) Toleration became first desirable, then necessary, and finally right. Of religious liberty and civil strife, the former was held to be the lesser evil. As the sects grew strong enough to demand effectually the right to exist, that right was gradually and grudgingly conceded. The growing power of the laity, the strife of rival ecclesiastical groups, the rationalism that was stimulated by the spectacle of warring sects making mutually contradictory claims, political and commercial expediency, patriotism, scepticism and indifference, all contributed to the development of Toleration.

The period surveyed by Dr. Jordan discloses perennial aspects of human nature. While militant and exclusive parties feel themselves to be invincible, neither will give way. So the unyielding rigour of Laudians and Puritans led straight to civil war. In such times the moderates are regarded as Laodicean time-servers, and are distrusted and despised by both protagonists. In theory Calvinism should be tolerant. Since the damned can in no case be converted, and the elect are irresistibly predestined to salvation, it is logically absurd to persecute defaulters. In practice, however, Calvinism ministers to human pride. Its devotees forgot their lack of merit and remembered only the distinction of being the chosen of the Most High. Their

creed would urge that to condemn a man for religious error was to condemn God for having damned him. But though coercion could not give men grace, it could at least gratify human passion for domination. Pleas for toleration generally derive from persecuted minorities. When such minorities gain the ascendancy their zeal for toleration declines and the very principle is repudiated. Even Jeremy Taylor, secure in his bishopric, left his 'minority' doctrine of *The Liberty of Prophesying* in the lurch. Shakespeare was a realist:

I see men's judgments are a parcel of their fortunes;  
And things outward do draw the inward quality after them.

It is interesting also to observe how the very individualism of Puritanism led to anarchy and so to toleration. Once the grip of authority was removed, a chaotic swarm of sects appeared. The Government, faced with this confusion, was driven to decide that the toleration of all religious communities which do not break the bonds of civil order and decency, was the only possible solution. The policy of toleration became orthodox as statesmen discovered that there were other (and more material) effective bonds of political society apart from religious uniformity. England, more than any other great State, has appreciated the practical value of toleration. Experience has proved that partisan logic ends either in the brutal suppression of the minority or in ruinous civil war. Conscience has its rights. If conscience is deposed man sinks to the level of the lower creation. But the State also has its rights. Where exactly the line should be drawn passes the wit of man to decide. In this doubtful world, human society can only be based on compromise. In England the active, positive spirit of compromise has itself become a matter of conscience. There are in our English compromise elements noble and otherwise. Unquestionably it is the resultant of varied mighty forces which if given exclusive play, must lead to strife and chaos. Toleration, then, like other temporary human expedients, is a *pis aller*. As we English say: 'It works,' and we must not cry for the moon. At any rate we think it more satisfactory than the ruthless repressive systems on the continent.

F. BROMPTON HARVEY.

*The Interpretation of History.* By Paul Tillich. (Charles Scribner's Sons. 8s. 6d.)

Professor Tillich lives in the U.S.A., an exile from his native Germany, and from the land which has given him shelter he has sent forth this very personal book. The autobiographical sketch which forms the first part of it introduces us to the 'boundary position' in which the author finds himself at the present juncture. His philosophy of religion, he tells us, abides consciously on the border of theology and philosophy. Another borderland remark is that 'not Home Missions, but Religious Socialism is the necessary form of Christian activity among the proletarian working-men'; there is a 'manifest' Church and there is a 'latent' Church, and the Professor experiences both. He stands also on the border between religion and

culture, having been led thither through the experience of the substantially religious character of culture. As a Lutheran, he presses towards that Religious Socialism for which Lutheran doctrine can find no place. As a politician in a broad, everyday sense, he disclaims attachment to any party, and longs rather for a 'fellowship' which is bound to no party, and which shall be a vanguard for a more righteous social order. The second part of the book, under the title, 'Philosophical Categories of the Interpretation of History', which may be expected to appeal to the possessor of a philosophical groundwork, is followed by the third part on 'Political Categories', in which a philosophical interpretation of the problem of power is presented, together with an examination of human existence and political consciousness as the two roots of political thinking. In this part the writer affirms that the growth of mankind as a social reality is possible only by the creation of an all-inclusive sphere of power which can break the sovereignty of the national groups. Yet the Socialism which, it is hoped, may secure this all-inclusive sphere must realize that the possession of the apparatus of power does not guarantee the possession, that 'the victory is won only when Socialism has attained the inner might, maturity, and development' which would gain the acknowledgement of the whole people. Part four, on 'Theological Categories', deals with Church and Culture, the Interpretation of History and the Idea of Christ, and Eschatology and History. Only the act of God can redeem Church or Society; both are destined to become one, for both are destined to become 'strongly symbolical of God'. 'Therefore we cannot do the decisive thing. What we can do is to pave the road. Thus it always was and thus it must remain in all epochs that long for revelation.' So concludes one whose heart and mind are both on fire with the Divine Spirit.

H. WATKIN-JONES.

*Moslem Women enter a New World.* By Ruth Frances Woodsmall. (Allen & Unwin. 12s. 6d.)

No social movement of our time is of greater significance, or likely to have more far-reaching consequences, than that which is rapidly developing among women in Moslem lands. Miss Woodsmall is well qualified to write this full account of it. She spent nine years in Y.W.C.A. service in Turkey and Syria, and then travelled for over eighteen months between Algeria and India. The thirty-one full-page plates are in themselves eloquent testimony to the revolution that is taking place. The lifting of the veil, the growth of education among women and girls, their new economic independence, their search for better standards of health, and their widening sphere of interests, are described with a wealth of detail by a keen and sympathetic observer. Change is taking place most rapidly in Turkey, where Islam no longer directs the policy of the State, and religious beliefs are a matter of personal choice, as in Europe. The Arabic-speaking countries, led by Egypt, are moving more cautiously, not

going further than a reinterpretation of the Koran appears to allow. At the end of the book is a list of passages from the Koran bearing on the position of women, and these certainly seem, on a careful reading, to be capable of a less rigid interpretation than that which has been put upon them by Moslem orthodoxy. Miss Woodsmall, it is to be presumed, has some Christian missionary enthusiasm, but she is careful not to obtrude it in her book. This, perhaps, is justifiable in what is intended to be a social study of a non-partisan kind, the more so since the changes that are taking place are due far more to the impact of Western secular nationalism than to the work of Christian missions. Yet the world, we feel, would have more reason to be happy about the future if it were the other way about.

C. R. NORTH.

*Henry Crabb Robinson.* By John Milton Baker. (Allen & Unwin. 8s. 6d.)

Henry Crabb Robinson was a man 'whom neither the profession of the law could make a rogue nor the study of metaphysics a driveller'. A century ago some of his contemporaries thought him a revolutionist, others claimed him as a sober student of Goethe and Kant. He was also a leader writer for *The Times* who became a good barrister and a skilful defender of the name and honour of Clarkson in his dispute with the sons of Wilberforce. Robinson was a good man of business who possessed an excellent memory and displayed fine powers. He mingled with the outstanding literary men of his day and had an exasperating enthusiasm for anything new, while he always underrated his own powers and achievements. Robinson found in work a way out of the melancholy that often overtook him despite his apparent high spirits. In his new book on Robinson, Dr. J. M. Baker completes a picture of the man by many quotations from unpublished correspondence. In this respect the present book is not one to get as a first study of a remarkable character. The writer assumes that the reader has already mastered the existing literature on his subject. Nevertheless the book is most interesting and readable.

Robinson was born at Bury St. Edmunds in 1775 and died in London at the age of ninety-two, having outlived his circle of friends. He was educated first at a dame's school and afterwards at a residential school. At the age of fifteen he became a keen republican and was articled to an attorney in Colchester where he read little law and much history, politics and philosophy. He returned home in 1795 and dealt wisely with a domestic problem. In the same year he completed his articles and went to London where he became a literary vagabond till he set out for Germany in 1800. After some months he took up the study of German seriously and found new friends who introduced him to German philosophers and philosophy when he entered Jena University in 1802. Robinson met Madame de Staël and Goethe in 1804, and the former champion of world brotherhood became a society gentleman. He ended his sojourn in Germany with



a social status in 1805. On his arrival in London he found it difficult to get employment and after fruitless ventures in authorship he went back to the Continent for some months as a reporter for *The Times* during the Napoleonic War. His hatred of Napoleon is revealed in his articles and his adventures as a journalist make good reading. He later became editor of *The Times* for some months before returning in 1808 to Spain as a foreign correspondent. He left the service of the paper a year later in order to become a law student in the Middle Temple. In 1813 he was admitted to the Bar and two years later began practice and retired after twelve years. In the *Monthly Repository* for 1832-3 he wrote the first systematic introduction of Goethe to England with much success. His articles were informing, interesting, critical and historically important. This fine achievement was followed by an essay on Schiller in 1837. Then followed his well known defence of Clarkson which brought him much honour. His last days were spent in the negotiations with Manchester New College and the London University College where his monument is to be found. This intriguing character is interesting for himself even more than for his experiences. His life is an epitome of the times in which he lived and as such this biography is a valuable addition to the present literature of a fascinating period.

J. H. M.

*Social and Religious Heretics in Five Centuries.* By Carl Heath.  
(Allenson. 3s. 6d. net.)

The history of Christendom is bright with the records of well-known saints. This book seeks to shed light on the poor and less known pioneers who are part of that multitude that no man can number. The history of the poor man is a very intolerable one, and the deep suffering and perpetual spoliation of the oppressed classes has continued through the centuries. Against the evils of their day the Lollards, the Anabaptists, the Diggers, the Quakers and the Moravians arose in their turn and the free rebellious spirit of to-day still girds. They all believed, as we believe now, that the need of the hour is a deep, resurgent, constructive faith in the teaching of Jesus, which would substitute co-operation for compulsion in the affairs of mankind. We need the eternal standard of the Infinite God rather than the level of current humanism. This book deals finely with the long struggle of the Church and the World against the social and religious heresies. This warfare is not mainly a strife of forms and organizations, it is a stirring of souls to reach the deepest knowledge of truth and to live in the fullest realization of love. The urgency of this issue is obvious and the author of this book has served us well by bringing us face to face with it.

*John Davidson of Prestonpans.* By R. Moffat Gillon, Ph.D.  
(James Clarke. 6s.)

Scotland's wealth of great biography is enriched by the story of John Davidson of Prestonpans. He is brought, by the pen of Dr. Gillon,

from the realm of half-remembered folk into the minds of men to-day. John Davidson was a leader of the early Reformed Church in Scotland and may be ranked as a preacher, reformer and poet. His was of the generation after Knox, in which the brilliance of the departed Knox outshone the glory of his successors. All great movements have their controversial period when the founder passes. It was so in the Early Church, the Methodist Revival, the Salvation Army and the Scottish Reformation. This last was brought about by the ministers of religion rather than by the ministers of state, and a comparison of the two methods would be a fruitful study. John Davidson was born in Fife in 1549 and little is known of his early years save that he sat under John Knox at St. Andrews. He began to write poetry in 1573 and his second effort resulted in his exile. In 1579 he began his ministry in Liberton where his courage resulted in a second exile. In 1590 he was back at Canongate, Edinburgh, where he penned a tract against Canon Bancroft. A year later he upbraided the King and was critical of his life. Then followed his greatest ministry, at Prestonpans, and during this period the great Revival came. Davidson issued a catechism in 1602, and later, ill health prevented his taking part in the conflicts of the day. He died in 1611. The story here recorded ends with an estimate of his character and influence. As a biography it is well written and as a book it is well produced. It is a worthy addition to the literature of that stormy period.

*Imaginary Biographies.* (Allen & Unwin. 3s. 6d. net.)

These stories of the 'might have beens' have been written by authors who know their business. The list of their names (Arthur Bryant, T. R. Glover, Hilaire Belloc, James Agate, Helen Simpson, Michael Oakeshott and C. P. Snow) is enough to ensure a good symposium. They each give an imaginary biography of one whose only record is a sentence in the writings of another. For instance, T. R. Glover gives a fascinating account of the Captain of Paul's ship. He connects up the labours of the two apostles, Thomas and Paul, in a most interesting way and incidentally throws light on the life and adventures of a sea captain in the first century. All that Dr. Glover says might have been true. Similarly the life-story of the Englishman who piloted the invading Dutch up the Medway in 1667 is told with conviction and informs us of the conditions of life in those threatening days. The record is imagined from an entry in the diary of Samuel Pepys. Throughout the book the method continues with unabated interest. The volume is well made and produced.

## GENERAL

*The New Testament Basis of Pacifism.* By G. H. C. Macgregor, D.D., D.Litt. (James Clarke & Co. 3s. 6d. net.)

The author of this book, Professor of Divinity and Biblical Criticism at Glasgow University, is a pacifist who has found justification for his faith in the New Testament. He is convinced that the ethic of Jesus is essentially pacifist and that pacifism reveals the true significance of the Cross. He is persuaded that for the Christian not political expediency but the way of Jesus is the thing that matters. With this thought in mind, he seeks to make clear the teaching of Jesus and to reveal God's purpose for the world. Controversial texts, especially those quoted against pacifism by the non-pacifist, are examined and found to affirm rather than to deny the pacifist position. He has an answer to the argument that in much of what Jesus said we have 'counsels of perfection' not intended for the present world and to the oft-repeated statement that the ethic of Jesus was to be practised only among His own disciples. A reply is also given to the argument of Dr. Temple, Archbishop of York, that pacifism is a recrudescence of three ancient Church heresies—Manichæism, Marcionism and Pelagianism. At this point the author passes from the question of interpretation to that of theology and gives us two excellent chapters on The 'Wrath' of God and The Law, the Gospel and the Cross. A chapter on the relation of Christianity to the State, though carefully and competently done, suffers from the limited scope of the book. The work is of a high standard throughout and is a valuable contribution to the study of Christian pacifism. We recommend the book to pacifist and non-pacifist alike.

T. W. BEVAN.

*The League and the Future of the Collective System.* (George Allen & Unwin, Ltd. 7s. 6d. net.)

This important volume consists of the substance of twelve lectures delivered at the annual session of the General Institute of International Relations, in August of last year, with an introduction by Frank P. Walters, Under-Secretary-General of the League of Nations. It is a closely-knit body of thought on the momentous theme of the League's future, examining the reasons why the League has failed as an instrument for preserving peace, and a consideration of the measures that would most effectively prevent war in the future. One of its great merits is that it brings together in one volume representative opinions from many countries, and that by men who are actually engaged in the conduct of international affairs or have made a considerable study of the conditions leading to the present crisis in world affairs. The Institute is an entirely impartial body existing simply to promote the study of international affairs; this impartiality is seen in the wide and often drastic changes advocated; from the amending of the

constitution and procedure of the League, to the radical changes in the basis of international relations, and in the economic organization of States. All the lecturers had in mind the fact that any sense of collective security disappeared when the League suffered a complete defeat in its effort to protect one of its members from forcible annexation by another. And yet, since the breakdown of the League's action on behalf of Abyssinia, two decisions of first international importance have been reached, namely the Montreux Treaty, and the Anglo-Egyptian Treaty, both based on the belief in the continuance of the League. H. S. Morrison outlines the need for a new start and what he considers Great Britain should do. Gaston Riou gives the French view. The German and Soviet Union positions are considered. And the United States of America and Sanctions is a clear putting of the position from the American viewpoint. Strong views are expressed as to the future of imperialism, and economic nationalism is set forth as a necessary contribution to a world collective system. Serious students of the present world-chaos will find in these chapters much food for thought, and possibly a strong gleam of light shining towards the dawn of the world's brighter day. For the stage has been reached in human affairs when some fine-spirited lead must be made towards international understanding, or suffer the collapse of civilization in another and infinitely more frightful world war. This book will do something to help lovers of peace to get together in order to save peace, and lay the foundations of the new world that must be built.

*The Incredible Church.* By J. W. Stevenson. (James Clarke, 3s. 6d.)

The erstwhile ministerial editor of the *Scots Observer*, Rev. J. W. Stevenson, has written a forceful, revealing book on the Incredible Church. The volume opens with a confession that is as illuminating as it is general. The author proceeds with his argument till we too realize that we are prisoners at the bar, rather than judges on the bench, when considering the sins of mankind. His interpretation of the Baptism and Temptation of Jesus, the road to and purpose of Calvary is challenging not only to the world but to the individual. The issues which perplex us, those of war, unemployment, conflicting political programmes and the failure of the Church prove to be the results of our sinning. For them, the only solution is the fact of God's reconciling love, that shames our weak repentance and explains our frustrated hopes. The author reveals Christ's costly way of redemption. To this the Incredible Church is committed and if we fail to respond we crucify, not glorify, Christ. Mr. Stevenson has found the way of victory for himself and the road he has travelled is one that every Christian minister and member must traverse. This way is one of worship, fellowship, witness and peacemaking, and issues in faith and victory.

*Creative Morality.* By Louis Amand Reid, D. Litt. (George Allen & Unwin, Ltd. 10s. 6d. net.)

'Has Philosophy a message for the world?'—Professor Reid thinks it has. In this book he has set out to review the field of moral philosophy, insisting that definition in ethics must proceed as in zoology, not by isolating for analysis each separate abstract concept, but beginning 'with a sufficient description indicating a field as yet vaguely understood', and working towards a complete analysis of the whole field indicated. 'The life of man,' he says, 'includes obligation, duty, right, human good, but it is not confined to them, and we shall have to be awake to the possibility that his more ultimate strivings may influence man's more immediate actions.' Throughout his discussion he insists that 'means and ends are not really adequate to describe the purposes of human life'. The method followed is critical in a rather sketchy though suggestive fashion, and Dr. Reid's evident desire to avoid long and technical disquisitions makes considerable demands upon the reader's intellectual equipment. The title, 'Creative Morality', is chosen as indicating the writer's view that true morality like great poetry and artistic genius is not a pedestrian affair of rules or balanced advantages, but rather that it partakes in some measure of the quality of inspiration. The difference between a moral act and a work of art is shewn to lie in the fact that a work of art can be contemplated as a separate existence complete in itself, while a moral act has no meaning apart from the good man who intends it; and also, Dr. Reid insists, the intention cannot be separated from the sense of duty. Discussing duty morality as compared with creative morality he seeks to establish the claim that while duty rightly apprehended is a higher constraint than instinctive or emotional impulse, yet the creative urge which derives from an intuition of congruity with ultimate reality brings a warmer and stronger influence to the direction of the whole mind and body and will through which man acts. Hence comes the plea that religion is necessary to the realization of the most significant form in the materials of character and everyday living.

E. H. W. R.

*Among the Mystics.* By W. Fairweather, M.A., D.D. (T. & T. Clark. 5s.)

A wider knowledge of mysticism is very desirable in this day when men are turning from materialism to a better interpretation of life. Dr. Fairweather, after defining mysticism, relates the story of its rise in the East and its spread to the West. The work of the mystics of Spain and France, Germany and England, is carefully outlined. The author continues with an essay on the basic principles and distinctive features of Christian mysticism and closes with a study of the subject in relation to English poetry. The biographies of the great mystics given here, make this book valuable and to have them related to their age and work adds to its worth.

*Some Gospel Scenes and Characters.* By Canon Peter Green.  
(Longmans. 3s. 6d. net.)

Canon Green has essayed a series of studies in the lives of the Virgin Mary and the Four Evangelists, and records afresh the stories of the Magi and the Resurrection. This book is one of constructive criticism and will be warmly welcomed. It is devotional throughout and fascinating withal. As the master scientists can conjecture the form of some ancient animal by their study of a single bone, so this author has produced, by careful consideration of the meagre details in the Gospels, a living, reasonable picture of these New Testament characters. The personal delineations and the reconstruction of events made in this volume show wide reading, deep thinking and the unsuspected possibilities of such study. Many questions are resolved in its pages. St. John was evidently of priestly family and hence was known at the high priest's palace. The Virgin Mary had step-sons who were estranged from Christ and her, though afterwards they were reconciled. So the revelation goes on to our great profit. The Easter Day becomes vivid in the author's hands and the facts of the visits of the Magi prove the Gospel narrative and enhance the story. This book is a valuable contribution to New Testament study and to modern devotion.

*The Scarecrow's Secret.* By George H. Charnley. (Epworth Press. 3s. 6d.)

Rev. G. H. Charnley's new book, *The Scarecrow's Secret*, enhances his reputation as a writer of children's addresses. His original titles are matched by his fresh treatment, and the whole, being well illustrated, makes a volume that any child or adult will appreciate. To hear the cinema stars, the historians and the royalties talk at midnight in the waxwork show is diverting and instructive. There is genius and delight in every story in this book.

*Confidence.* By Walter Bugden. (Stockwell. 4s. net.)

This is a volume of sermons and addresses delivered during a period of twelve years, by a mission priest of the Church of England, working in the Diocese of Newfoundland. The book is divided into three sections. The first attempts to deal with 'The Great Need' of personal religion; the second with the Church Festivals and Seasons; and the concluding addresses with Church Finance, Women's Work and Thanksgiving. The manner, thought and atmosphere of the whole is something other than we expect and are accustomed to in this day of grace. They suggest a generation passed away as far as the thought of this country is concerned, but apparently met the need of the good folk to whom they were spoken. The paper cover announcement says the book is 'couched in homely and colonial style'. There is certainly little indication that the author is influenced by modern aspects of thought or scholarship. He seems to teach the



physical resurrection of the body, and his theology is that of another day. There is a certain quality in these brief and simple addresses, consisting not of fresh thought, but in a touch of tenderness and simplicity of spirit which is manifest throughout. There is also a quaintness which finds expression in such terms as 'my dear people', 'my people', 'church folk', standing near together, as apparently the preacher endeavours to get nearer to his people.

*Chota Chants.* By William Hutcheson. (Fraser, Edward & Co. 5s.)

This book of 'Modern Scots Verse' is the vivid, virile work of a Scottish engineer. In varying style, the author portrays life as he knows it and thought as he conceives it. Much of the work, which the author's Doric phrases emphasize, resembles that of Robert W. Service. These poems, with their breezy introduction by H. MacAlasdair, will refresh a conventional age though probably not last beyond our day.

*A Book of Short Stories.* (Allenson. 2s. 6d.)

Messrs. Allenson have issued in their Firbank series a volume of short stories by the master writers of our time. The selection is good and each story adds to the conviction that life at its root is still capable of heroism, kindness and self-sacrifice. In these days of fear and violence it is good to read tales of the love that overcomes. To this collection, Charles Dickens, Fred Wishaw, William J. Locke, Victor Hugo, G. B. H. Bishop, Leo Tolstoy, Dion C. Calthrop and Mary E. Wilkins contribute examples that achieve the aim of the compilers.

*Psychology's Defence of the Faith.* By David Yellowlees, M.B. (Student Christian Movement Press. 1s. net.)

A valuable contribution to the 'Religion & Life' Series. This book is well-known, having gone through several editions. The present issue in paper covers is worthy to reach a wider circle of readers. The subject is fascinating and worth while, and calls urgently for intelligent consideration. Dr. Yellowlees is a Christian psycho-therapist, well qualified for his task of trying to give the ordinary reader a certain measure of understanding in the vital region of personal experience. The conceptions and theories of Freud and Jung are discussed, but no reference is made to the work of Adler, as 'his general scientific and philosophic standpoint did not seem sufficiently distinctive and important in relation to the object of these lectures'.

# Periodical Literature

## BRITISH

**The Hibbert Journal** (January).—This issue lives up to its reputation with an array of interesting subjects, well-written and provocative of hard thinking. It opens with a long article by Dr. G. K. Bowes. It is a consideration of social utopias, and, according to the writer, the doom that awaits the whole lot of them. It is actually a study of populations, in which it is asserted that Malthus from the time he wrote till the present day has been more spoken against than read. The positive and preventive checks to population are discussed. Eugenics is thought of as an impossible expedient. The whole effort of the paper is an endeavour to prove that permanent Social utopias are an impossible condition of human society. Consequently we are left at a dead end. The vital place religion should have in all this is not considered. F. S. Marvin writes with the illumination we expect of such a thinker under the title 'Humanity', in which is claimed the necessity of thinking out the idea of humanity in relation to all the meaning of the history of the subject, especially in relation to human unity. With the evolution of mind has come hope and belief in the power and future of mankind. Dean Inge gives more 'Gleanings from a Note Book'. Dr. Nathaniel Micklem writes on 'The Genevan Inheritance of Protestant Dissent' and the present need to affirm it. It is written in the spirit of tribute to the memory of John Calvin. There is a powerful article by T. S. Boys Smith on the 'Sovereignty of God and the Dignity of Man'. A Bicentenary Notice on Thomas Paine, a delightfully written and illuminating study of one of the world's remarkable men. Two articles deal with Science and Mysticism. Dr. Rendel Harris has a brief study of the pre-historic relationship of Egypt and Abyssinia. The miracles of Lourdes come up for consideration once more, and an interesting parallel to Lourdes by Dr. David Cairns. There is the usual excellent survey of recent theological literature by Professor James Moffatt, together with Reviews.

**The Expository Times** (January, February, March).—Every Minister who has done with the routine of examinations would be wise to map out a long-term plan of reading. He may find expert guidance on the best books on the O.T. (Prof. Wheeler Robinson: Jan.); the Philosophy of Religion (Prof. J. Baillie: Feb.); the Atonement (Prof. Vincent Taylor: March). These are more than Bibliographies, they are evaluations of the books most worth while on subjects of supreme importance. On the Atonement, Dr. Taylor writes: 'The need for such a study is practical as well as academic. No one can deny that the want of a clear and positive note in modern preaching is one of the most disquieting features in the religious situation of to-day. The only cure is hard thinking and a richer Christian

experience.' He proceeds to conduct a penetrating examination of the modern classics, from Dale, through Lidgett, to Brunner. When did the average congregation last hear a sermon from its Minister on the place of the Cross in the relation between God and humanity? 'Modern philanthropy and social reform in England grew out of Wesley's revival.' This is discussed in the January Notes of Recent Exposition. In the same issue there is an original and illuminating study, by Mr. H. G. Wood, of the Tenth Commandment, a study which may well be compared with Professor O. C. Quick's strong thinking on 'Christian Theology and Moral Principles'. (Feb.). Those who inquire into 'Form Criticism' are well catered for in these three issues, and there is an article in the March number, by Dr. J. M. Shaw on a recent tendency in America to represent the possibility of 'Religion without God'. As humanism again raises its head in Europe it is important that we should know what Dr. Shaw tells us of movements across the Atlantic. A final word must be written in appreciation of the excellent reviews in this Magazine. Very high praise is given to Professor F. B. Clogg's *Introduction to the New Testament* (March), and there is a discriminating notice of Weatherhead's *It Happened in Palestine*. We have no hesitation in saying that a subscription to the *Expository Times* (T. and T. Clark, 11s., post free) and a judicious use of a Library will go far to equip a man for his work as a preacher and a pastor.

**Religion in Education: A Quarterly Review** (January).—This issue maintains a high standard under the editorship of Dr. Basil Yeaxlee. Articles on the problem of religious education are written from very varied standpoints. Professor Bovet, of Geneva, maintains the thesis that religion is a factor making for the liberation of personality. The Headmaster of Winchester College shows how good citizenship depends intimately upon a Christian outlook on the world, but seems to suggest that it can be practised equally well under any form of government. Another article makes a thoughtful plea for introducing youth to the comparative study of religions. The New German religion as expounded by Professor Ernst Bergmann is faithfully dealt with by Mr. Fraser Mitchell. The careful and well-informed lesson-notes by Miss Avery on episodes in the life of Saul should prove very useful to teachers. Finally, a chaplain in an American school outlines a scheme of religious education in colleges of the U.S.A. Special mention should be made of the competent reviews of books. We think that the Annotations on New Books are one of the most valuable features of the journal. (Student Christian Movement Press. 1s. 6d. net.)

#### FOREIGN

**The Moslem World** (January).—'Has Western Culture a debt to Islam?' The answer given by Mr. Zoerner, a Presbyterian Missionary in India, is in the affirmative, but he qualifies it by pointing out that

as far as culture is concerned the Moslem has been much more of a transmitter than a creative genius. What contribution Mohammedanism has made has been due to individual Moslems rather than to any direct influence of Islam. Christianity has inspired great paintings, for example, but the orthodox Mohammedan world holds all pictorial art as forbidden. On the other hand Moslem craftsmen have been world famous for their art as manufacturers of pottery, carpets and metal utensils. To a Moslem physician is attributed the discovery of the difference between measles and small-pox. The conclusion drawn from this brief study is that the contribution of Islam has been mostly of a material nature, concerned about things that add to physical comfort rather than things which are essential to the inner nature of Western culture. Anything that comes from the fertile pen of Professor Margoliouth of Oxford is worth reading. His article on 'Relics of the Prophet Mohammed' introduces us to the strange history of the 'burdah' (cloak) which is supposed to be preserved in Constantinople and is so wrapped in napkins that little of the fabric can be seen. Other relics referred to are the seal, staff, pulpit and sword. Dr. Kraemer is the representative of the Netherlands Bible Society for the Dutch East Indies. His description of the impact of Christianity on the pagan communities as well as on the numerous Moslem populations shows the contrast between Christianity and Islam. The latter simply disguises paganism. The former conquers it by transforming social life by new principles and modes of expression. 'Christ in the Chinese Koran,' is the subject of an interesting article by a Lutheran Missionary in China. There Christ is the anointed of God, the son of a virgin, the Word (Tao), but not the Son of God. The Moslem will never admit any such relationship. The Editor, Dr. Zwemer, in writing of the 'Qibla' (the direction towards which prayer is made) longs for the day when 'our Moslem brethren will go back to the old Qibla and instead of bowing towards Mecca will with Mary and Joseph return to Jerusalem to seek Jesus'. Two articles on the validity of Missions to Moslems are interesting as there are given two points of view, one criticizing the view of the Secretary of the American Board of Commissioners for Foreign Missions, the other purporting to come from a cultured Sheikh and written by Dr. Donaldson of Meshed, Iran.